

THE 30 NISSAGGIYAS

BHIKKHU INDASOMA
SIRIDANTAMAHĀPĀLAKA

MONASTIC DHAMMA VINAYA
CURRICULUM FOR MONKS

Monastic Dhamma Vinaya Curriculum for Monks and Novices

How to Use This Book: Instructions

This book, "**Monastic Dhamma Vinaya Curriculum for Monks and Novices**," is a comprehensive resource for understanding and practicing monastic discipline. Follow these instructions to optimize your learning experience:

1. Understand the Structure

- **Core Sections:**
 - Buddha Dhamma and Sangha Vandana.
 - The Ten Precepts and 75 Sekhiya Rules.
 - Monastic etiquette and the purpose of the Vinaya.
 - **Lesson Format:**
 - **Objectives:** Learn the key takeaways for each chapter.
 - **Warm-up Activities:** Prepare your mind with short meditations or reflections.
 - **Main Lesson:** Dive into detailed explanations and discussions.
 - **Experiential Learning:** Engage in role-playing and scenario-based activities.
 - **Assessment:** Utilize tools such as self-reflection, quizzes, and journals.
 - **Tools and Resources:** Make use of visual aids, precept cards, and reflection journals provided throughout the book.
-

Monastic Dhamma Vinaya Curriculum for Monks and Novices

2. For Novices (Sāmaṇeras)

- Start with foundational teachings:
 - The **Ten Precepts** and **75 Sekhiya Rules**.
 - Practice mindfulness daily through:
 - Meditation sessions.
 - Chanting the Pali and English translations of precepts.
 - Reflect on your progress using the journaling prompts.
-

3. For Monks (Bhikkhus)

- Explore advanced discussions on **Vinaya principles**:
 - Ethical conduct and adherence to rules.
 - Building trust and discipline within the Saṅgha and with the laity.
 - Engage with real-world applications:
 - Role-playing scenarios that address monastic challenges.
 - Reflection exercises to deepen understanding of Vinaya.
-

4. Participate Actively

- **Discussion-Based Learning**:
 - Engage in group reflections and Socratic discussions on ethical dilemmas.
- **Experiential Activities**:
 - Role-play scenarios to simulate real-life situations.
- **Game-Based Learning**:
 - Participate in activities like "Precept Practice" or "Vinaya Decision Dice" to enhance understanding interactively.

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5. Incorporate Reflection

- Use **Reflection Notes and Journals**:
 - Document insights and challenges in observing precepts.
 - Reflect on personal growth and discipline.
-

6. Leverage Teaching Techniques

- Educators can follow the **teacher's manual and lesson plans** for structured guidance.
 - Employ the **VAKT (Visual, Auditory, Kinesthetic, Tactile) Approach**:
 - **Visual**: Flowcharts, diagrams, and Pali-English translations.
 - **Auditory**: Chanting and discussions.
 - **Kinesthetic**: Role-playing with monastic items.
 - **Tactile**: Handling precept cards for physical engagement.
-

7. Assess and Improve

- Use **quizzes and scenario-based questions** to test comprehension.
 - Reflect on emotional and spiritual growth with tools like:
 - **Mood Meter Check**.
 - **Emotion Mapping**.
 - Submit feedback through the **Suggestion Box** for personalized guidance.
-

8. Reinforcement and Follow-Up

- Regularly revisit lessons during **weekly chanting practices** or **peer support groups**.
 - Seek mentoring from senior bhikkhus for deeper insights into Vinaya application.
-

Teaching Style, Methods, and Techniques

- **Discussion-Based Teaching:**
 - Open discussions encourage critical thinking and reflection.
 - **Experiential Learning:**
 - Hands-on activities simulate real-life applications.
 - **Socratic Method:**
 - Facilitators ask deep, reflective questions.
 - **Storytelling:**
 - Narrate real-life examples of sāmaṇeras and bhikkhus for inspiration.
 - **Game-Based Learning:**
 - Activities like "Vinaya Decision Dice" foster interactive understanding.
 - **Case Study Method:**
 - Analyze real-life situations to apply Vinaya principles.
 - **Reflection Groups:**
 - Peer groups share insights and challenges.
-

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Assessment System

- **Daily and Weekly Reflections:**
 - Maintain journals for personal insights and growth tracking.
 - **Quizzes:**
 - Test factual understanding with multiple-choice and scenario-based questions.
 - **Role-Playing Evaluations:**
 - Simulate ethical dilemmas and observe decision-making skills.
 - **Self-Assessment Tools:**
 - Use tools like mood charts and reflection exercises to self-evaluate.
 - **Continuous Feedback:**
 - Suggestion boxes provide anonymous feedback opportunities.
-

Suggestions for Effective Learning

- **Create a Supportive Environment:**
 - Encourage open discussions and peer support.
 - **Use Reinforcement Tools:**
 - Precept cards for daily mindfulness reminders.
 - A bell system for prompting reflection.
 - **Mentorship:**
 - Pair with experienced bhikkhus or sāmaṇeras for guidance.
-

Monastic Dhamma Vinaya Curriculum for Monks and Novices

Additional Enhancements

1. Software Integration:

- Upcoming apps for **Google Play Store** and **Apple App Store** will offer digital tools to enhance learning.

2. Digital Resources:

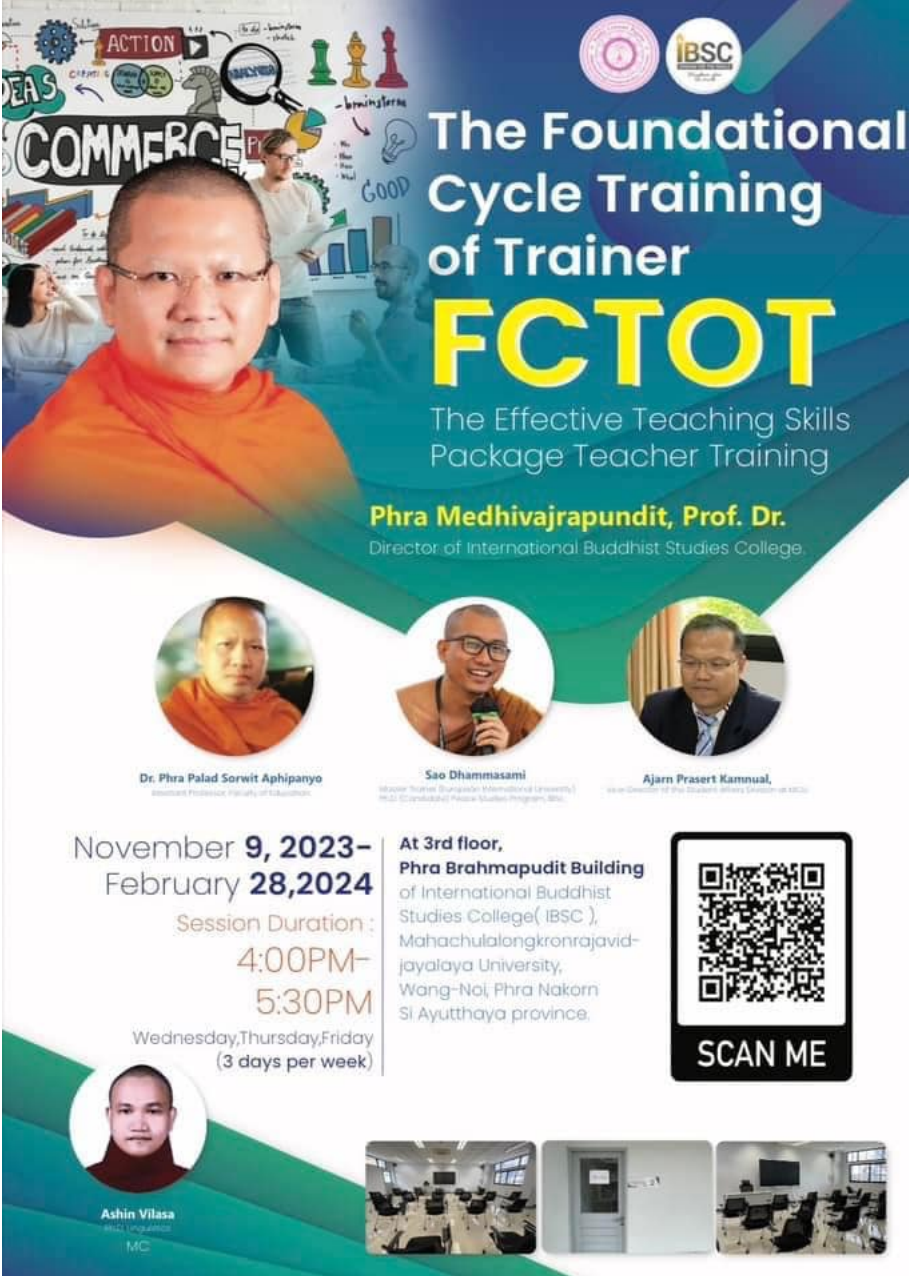
- PowerPoint presentations and YouTube lesson plans will be integrated into the second edition.
- Visit www.hswagata.com in 2025 for updates and additional resources and **assessment Answer**.

In **mid-2025**, the foundational cycle **Training of Trainers (TOT) Batch 3** program will be launched to empower educators in effectively delivering the "Monastic Dhamma Vinaya Curriculum for Monks and Novices." This **Effective Teaching Skills Package Training** will provide:

1. **Comprehensive Instruction:** Educators will learn advanced methodologies for teaching the curriculum, with a focus on effective communication and learner engagement.
2. **Practical Training:** Participants will engage in workshops, role-playing, and interactive sessions to develop their skills in delivering lessons.
3. **Resource Utilization:** The program will emphasize the use of teaching aids such as PowerPoint presentations, precept cards, and visual diagrams for structured and impactful instruction.
4. **Certification:** Graduates of the TOT program will receive certification, equipping them to teach and mentor others in the application of the Dhamma and Vinaya

For more information or feedback, email saodhammasami@hswagata.com.

Monastic Dhamma Vinaya Curriculum for Monks and Novices



The poster for the Foundational Cycle Training of Trainer (FCTOT) features a large portrait of Phra Medhivajrapundit, Prof. Dr. on the left. The background is a collage of educational and business-related icons like 'ACTION', 'COMMERCE', 'GOOD', and 'IDEAS'. The title 'The Foundational Cycle Training of Trainer FCTOT' is prominently displayed in the center-right, with 'FCTOT' in large yellow letters. Below the title, it says 'The Effective Teaching Skills Package Teacher Training'. Three smaller circular portraits of other speakers are shown below the main title. A QR code is located on the right side, with the text 'SCAN ME' below it. The bottom section provides the dates, session duration, and location of the training.

The Foundational Cycle Training of Trainer
FCTOT
The Effective Teaching Skills Package Teacher Training

Phra Medhivajrapundit, Prof. Dr.
Director of International Buddhist Studies College.

Dr. Phra Palad Sorwit Aphipanyo
Assistant Professor, Faculty of Education

Sao Dhammasami
Visiting Teacher, Bangkok International University,
Ph.D. Graduate, Peace Studies Program, BNU

Ajarn Prasert Kamnuat
Visiting Teacher of Thai Language, Bangkok International University

Ashin Vilasa
Ph.D. Linguistics
MC

November 9, 2023 – February 28, 2024
Session Duration :
4:00PM – 5:30PM
Wednesday, Thursday, Friday
(3 days per week)

**At 3rd floor,
Phra Brahmapudith Building
of International Buddhist
Studies College (IBSC),
Mahachulalongkornrajavid-
yalaya University,
Wang-Not Phra Nakorn
Si Ayutthaya province.**

SCAN ME



Monastic Dhamma Vinaya Curriculum for Monks and Novices



CEYLON JORNEY
TAI SANGHA



Integrating Buddha's
Teachings Methodology
in Modern Learning

FCTOT

The Effective Teaching Skills
Package Teacher Training



Sri Lanka

2 - 12 March 2024

Time: 08.00 - 10.00 PM

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The Workshop has been conducted
under the suggestion and
instruction of Oxford Sayadaw

PROF. DR. K. DHAMMASAMI

The Founder & Rector of SSBU



VEN. VILASA
(Training Assistant)



SAO DHAMMASAMI
Master Trainer,
European
International
University



VEN. CANDASIRI
(Organizer)



VEN. MUNIVARA (MC)



For More Info



CJ Tai Sangha



+94112662488



ceylontaisangha@gmail.com

BHIKKHU INDASOMA SIRIDANTAMAHAAPALAKA

Monastic Dhamma Vinaya Curriculum for Monks and Novices



Meet Your Instructor

Sao Dhammasami founded the Monastic Dhamma Vinaya Curriculum for Monks and Novices.

I created this program to help Novice Monks, Lay Practitioners, and Monastic Teachers quickly embrace an ethical, harmonious life while improving their ethical understanding without needing to fully grasp complex Buddhist doctrines, eliminating all personal ethical dilemmas independently, or mastering mindfulness techniques perfectly on the first try.

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the *Foundational Cycle Training of Trainer Program*, she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts.

The *Foundational Cycle Training of Trainer (FCTOT) Teacher Training* will be held in mid-2025 as the 3rd batch, continuing to provide rigorous theoretical and practical training to further enhance teaching skills for monastic education.

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Buddha Dhamma and Sangha Vandana

Namô Tassa Bhagavatô Arahâtô Sammâ-Sambuddhassa

Buddha Vandana

Iti pi so Bhagavâ-Araham Sammâ-sambuddho. Vijjâ-carana sampanno Sugato Lokavidû Anuttarro Purisa-damma-sârathi Satthâ deva-manussânânam Buddho Bhagavâti

Dhamma Vandana

Svâkkhato Bhagavatâ Dhammo Sanditthiko Akâliko Ehi-passiko Opanâyiko Paccattam veditabbo viññuhiti.

Sangha Vandana

Supati-panno Bhagavato sâvaka sangho, Ujupati-panno Bhagavato sâvaka sangho. Ñâya-patipanno Bhagavato sâvaka sangho. Sâmici-patipanno Bhagavato sâvaka sangho Yadidam cattâri purisa yugâni attha-purisa-puggalâ Esa Bhagavato sâvaka sangho. Âhu-neyyo, pâhu-neyyo, Dakkhi-neyyo, añjalikaraniyo, anuttaram puññakkhetam

Homage to the Blessed One!

Homage to Arjariyasa, the Blessed One, the Worthy One, the Perfectly Self-Enlightened One.



The Lord Buddha

Homage to Buddha' Relics

Ye ca Buddha Homage to Triple Gem & Buddha's Various Relics

Ye ca danta atita ca, ye ca danta anagata paccupanna ca ye danta,
sabbe vandami te aham



The Motivation for creating this book

The motivation for creating this textbook



The Picture of Venerable Ashin Indaka

The motivation for creating this textbook and accompanying materials stems from an educational initiative within the monastic community, sparked by the efforts of Nan Daw Sudassana, a Ph.D. candidate in Buddhist Studies at Mahachulalongkornrajavidyalaya University (IBSC). During her participation in the "Foundational Cycle Training of Trainer Program," she received both theoretical and practical training in teacher training methods, lesson planning, and management skills. This experience illuminated the need for a structured educational framework for monastic teachings, particularly concerning novice conduct.

Inspired by this, Nan Daw Sudassana encouraged the author, Sao Dhammasami, to create comprehensive resources, including a textbook, lesson plan guide, and teacher manual, aimed at novices learning monastic precepts. This work also serves as an expression of gratitude to Venerable Ashin Indaka, who imparted valuable teachings on monastic ethics and conduct, further guiding the author's own educational journey. This publication aims to honor these teachings, support novice monks in their spiritual discipline, and contribute to the preservation and effective transmission of monastic traditions.

Sao Dhammasami

Teaching With Comappson

27th Oct 2024

Preface

This book represents a culmination of insights, teachings, and experiences that have unfolded over the past few years. Commencing in 2022, the writing process has been a deeply reflective journey, one that has been enriched by the encouragement and request of Nun Daw Surosana, a dedicated Ph.D. candidate in Buddhist studies at The International Buddhist Studies College, Mahachulalongkornrajavidyalaya University. Her vision for a comprehensive Monastic Dhamma Vinaya Curriculum for Monks, complete with a textbook, lesson plan, and teacher manual guide, has inspired the creation of this work.

In crafting this curriculum, the aim is to offer accessible resources for those who seek to deepen their understanding of the Buddha's teachings and the Vinaya, particularly for foreign learners. This book will serve not only as a textbook but also as a companion for educators, facilitating a structured approach to learning that honors the profound wisdom of the Dhamma.

The decision to publish this book is also a tribute to the invaluable time I spent in Thailand, India, and Myanmar, where the teachings of my esteemed teacher, Most Venerable Ashin Indaka, profoundly shaped my understanding of Dhamma and Vinaya. His guidance has been instrumental in my journey, and this work stands as a testament to the lessons imparted during those formative days.

As this book is set to be published in a series, it reflects a commitment to ongoing exploration and education in the realm of Buddhist teachings. It is my hope that readers will find in these pages not only knowledge but also inspiration and a sense of connection to the rich tradition of Buddhist monastic practice. May this work serve as a guide for both seasoned practitioners and those new to the path, fostering a deeper appreciation of the Dhamma and its transformative potential.

Bhikkhu Indasoma Siridantamahapalaka

Dear Readers,

I am writing to share my profound motivation behind the creation of this book series, a testament to the invaluable teachings I received from my esteemed teacher, Venerable Ashin Indaka. Our journey together began on November 9th, 2022, when we traveled to Bangkok for my medical treatment. It was during this time of healing that I was granted the unique opportunity to delve deeply into the teachings of the Vinaya and engage in profound Dhamma discussions with my teacher.

The experience was transformative, illuminating my understanding of the path I am on and deepening my commitment to the principles that guide us. Each lesson imparted by Venerable Ashin Indaka resonated deeply within me, and I felt an overwhelming sense of gratitude and responsibility to share these teachings with others. Thus, this book series was born—not merely as a collection of my reflections but as a heartfelt tribute to my teacher's wisdom and guidance.

Through these pages, I hope to convey the essence of the Dhamma as it was shared with me, to inspire others on their own spiritual journeys, and to honor the teachings that have so profoundly shaped my life. My aspiration is that this work serves as a resource for those seeking understanding and clarity in the practice of Dhamma and the principles of Vinaya.

As we continue this journey together, I invite you to explore the teachings within these pages, to reflect upon them, and to apply them in your own life. May this series not only commemorate my teacher's influence but also foster a deeper connection to the Dhamma for all who read it.

With heartfelt gratitude,

Ashin Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka

About the Author.

Venerable Ashin Dhammasami (Author Name: Bhikkhu Indasoma Siridantamahāpālaka)



Venerable Ashin Dhammasami is a distinguished scholar and practitioner in the field of Buddhist studies. He is currently a Ph.D. candidate in the Peace Studies Program at the International Buddhist Studies College, Mahachulalongkornrajavidyalaya University in Thailand. He holds a Master's Degree of Pali and has completed his B.A. He enrolled in the field of Pali studies in Sri Lanka, India, and Thailand. As a dedicated educator, he is a Master Trainer

at The European International University and a FCTOT Certified Trainer from the American Center Yangon.

His academic journey is complemented by his extensive study and practice of the Law of Dependent Origination, a profound doctrine in Buddhism. From 2002 to 2020, Venerable Ashin Dhammasami immersed himself in the teachings of the Mogkok Vipassana Center Branch 50, under the guidance of Most Venerable Dr. Ashin Agganyana, the Abbot of Kanbae Phayarlay Mogkok Vipassana Center, (Yangin) who is also his meditation master. Following this, he spent a year studying the Law of Dependent Origination at the Monlae Forest Mogkok Meditation Center in 2022. He is a founder of the Hswagata Buddha Tooth Relics Preservation Museum.

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Founder of the Hswagata Buddha Tooth Relics Preservation Museum

Number -19th, 1st Street, 1st Wards, Mayangone Township Yangon, Myanmar

Email: saodhammasami@gmail.com

Phone: +959798884129

Website: www.hswagata.com

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The Nissaggiya Pācittiya Rules – Managing Material Possessions in Monastic Life

Objective: To educate students about the Nissaggiya Pācittiya rules in the Vinaya, which address offenses related to the improper acquisition or handling of material possessions, especially items like robes, alms bowls, and money. This lesson will cover the nature of these rules, the processes for addressing violations, and the importance of practicing non-attachment and simplicity.

Purpose: This lesson helps students understand the significance of the Nissaggiya Pācittiya rules in fostering simplicity, detachment, and respect for the monastic discipline regarding material possessions.

Methodology: The lesson uses the Experiential Learning Cycle (ELC), with explanations, guided reflection, role-play scenarios, and group discussions to help students understand the Nissaggiya rules, their purpose, and their role in supporting ethical discipline and non-attachment.

Lesson Structure

Warm-Up Activity (10 minutes)

1. Mindful Meditation on Non-Attachment and Simplicity: Begin with a short meditation focused on letting go of attachment to material possessions and embracing simplicity in monastic life.
2. Reflection Prompt: Ask students to consider why it is important for monks to live with minimal possessions and avoid attachments to material items. Invite a few to share their thoughts.

Introduction to the Nissaggiya Pācittiya Rules (5 minutes)

1. Overview:
 - Explain that the Nissaggiya Pācittiya rules address offenses related to improper handling, acquisition, or retention of material possessions, including robes, alms bowls, and money.
 - Emphasize that these rules reinforce the principles of simplicity, non-attachment, and renunciation, helping monks maintain focus on spiritual practice rather than accumulating material goods.

Monastic Dhamma Vinaya Curriculum for Monks, the 30 nissaggiyas

Main Lesson: Understanding Key Nissaggiya Pācittiya Rules (35 minutes)

1. Explanation of Common Nissaggiya Pācittiya Offenses and Their Purpose:

Definition of Nissaggiya Pācittiya:

- Nissaggiya means “forfeiture,” indicating that when a monk commits a Nissaggiya offense, he must forfeit or give up the item involved as part of the atonement process.
- These rules serve to prevent monks from accumulating unnecessary possessions and to encourage them to live within the boundaries of the monastic code.

Key Examples of Nissaggiya Pācittiya Rules:

1. Accepting or Retaining Extra Robes:

- Definition: Monks are allowed only a certain number of robes, and possessing or accepting additional robes without necessity constitutes a Nissaggiya offense.
- Purpose: This rule emphasizes simplicity, discouraging monks from accumulating clothing beyond what is essential for modesty and comfort.
- Resolution: If a monk accepts an extra robe, he must confess the offense and forfeit the robe to the Sangha or give it up as prescribed in the Vinaya.

2. Accepting or Handling Money:

- Definition: Handling or accepting money, whether for personal use or donations, is prohibited as it creates attachment to wealth and reliance on material goods.
- Purpose: This rule promotes a lifestyle free from the complexities of financial transactions, allowing monks to focus solely on spiritual practice and live in dependence on the lay community's support.
- Resolution: A monk who accepts or handles money must confess the offense and forfeit the money, ensuring that he is not engaging in financial activities.

3. Accepting Luxurious or Excessive Items:

- - Definition: Receiving items considered luxurious or excessive, such as fine cloth or elaborate personal items, goes against the principles of simplicity and humility.
 - Purpose: This rule prevents monks from developing attachments to luxury and comforts, reinforcing the commitment to renunciation.
 - Resolution: The monk must forfeit the luxury item and confess the offense to ensure he remains within the ethical and practical boundaries of monastic life.

1. The Process for Addressing Nissaggiya Pācittiya Offenses:

Step 1: Acknowledgment and Confession:

- - Definition: The first step is for the monk to recognize the offense and confess it to another monk, admitting his mistake in handling or acquiring the item.
 - Purpose: Confession reinforces personal accountability and humility, helping the monk accept responsibility for his actions.
 - Application: Monks are encouraged to confess minor material offenses during the fortnightly recitation of the Pātimokkha, fostering a culture of transparency and honesty.

Step 2: Forfeiture of the Item (Nissaggiya):

- - Definition: The monk must forfeit the item involved in the offense, whether it is money, an extra robe, or a luxurious possession.
 - Purpose: Forfeiture serves as a physical act of letting go, helping the monk release attachment to material items and recommit to simplicity.
 - Application: Forfeiture can be done by giving the item to the Sangha, returning it to the giver, or following any specific instructions in the Vinaya.

Step 3: Reintegration and Commitment to Avoidance:

- - Definition: After forfeiting the item and confessing, the monk reaffirms his commitment to avoiding similar offenses in the future.
 - Purpose: This step strengthens the monk's discipline, reminding him to stay vigilant against attachment and respect the principles of non-accumulation.
 - Application: The monk is encouraged to maintain mindfulness around possessions, ensuring that he uses only what is necessary for his spiritual practice.

1. Why the Nissaggiya Pācittiya Rules are Important:

- Encouraging Simplicity: These rules help monks maintain a life of simplicity, using only essential items and avoiding unnecessary possessions.
- Preventing Material Attachment: By limiting possessions, the rules foster detachment and non-attachment, helping monks focus on their spiritual growth without distraction.
- Fostering Trust with the Lay Community: Observing these rules strengthens the relationship between the Sangha and the lay community, as monks demonstrate commitment to renunciation and avoid material dependencies.

Monastic Dhamma Vinaya Curriculum for Monks, the 30 nissaggiyas

Experiential Activity: Reflection and Role-Playing (25 minutes)

1. Self-Reflection on Non-Attachment and Simplicity:

- Provide students with a worksheet listing the Nissaggiya Pācittiya rules and ask them to reflect on how they can practice simplicity and non-attachment in relation to their possessions.
- Encourage them to write down personal practices for avoiding attachment to material items and cultivating gratitude for the essentials they are provided by the lay community.

2. Role-Playing Scenarios of Nissaggiya Pācittiya Situations:

- Divide students into pairs and assign scenarios that involve potential Nissaggiya offenses and the steps to address them. Example scenarios:
 - A monk receives an extra robe from a layperson as a gift. How should he handle this situation according to the Nissaggiya rules?
 - A monk finds himself in possession of a small amount of money given by a well-intentioned layperson. What steps should he take to avoid violating the rule against handling money?
 - A monk is offered a luxury item by a layperson and feels tempted to keep it. How can he approach this situation to maintain his commitment to simplicity?
- After each role-play, discuss the importance of confession, forfeiture, and recommitment to non-attachment in each case.

Monastic Dhamma Vinaya Curriculum for Monks, the 30 nissaggiyas

Reflection and Evaluation (15 minutes)

1. Personal Journaling:

- Encourage students to write in their journals about their thoughts on the Nissaggiya Pācittiya rules and how they can apply these principles of simplicity and non-attachment in their own lives.
- Prompt them to reflect on any areas where they might be prone to attachment and how observing the Nissaggiya rules could support their personal growth and focus on the Dhamma.

2. Group Reflection Circle:

Facilitate a closing discussion where each student shares one insight or personal goal related to practicing simplicity and following the Nissaggiya rules. Emphasize the importance of these rules in maintaining a life of renunciation and reducing attachment to material items.

Assessment and Continuous Learning

1. Reflection Journals: Review journal entries weekly to provide feedback on students' reflections and their understanding of the Nissaggiya rules.
2. Scenario-Based Quiz: Include quiz questions based on Nissaggiya scenarios to test students' comprehension of appropriate responses and reinforce practical application of the rules.

Closing Activity (5 minutes)

1. Dedication of Merit:

Close with a dedication of merit, focusing on the aspiration to live with simplicity, practice non-attachment, and maintain respect for the Sangha's commitment to renunciation.

2. Silent Meditation:

End with a brief silent meditation on simplicity and gratitude, reflecting on the importance of using possessions mindfully and avoiding attachment.

Follow-Up Suggestions

1. Monthly Reflection on Simplicity: Encourage students to regularly reflect on their possessions, practicing mindfulness to ensure they are using only what is necessary and avoiding attachment.
2. Peer Support in Non-Attachment: Establish small groups where monks can discuss challenges in maintaining simplicity and receive support in following the Nissaggiya rules.
3. Mentorship on Minimalism: Offer one-on-one mentorship sessions where students can discuss any concerns or reflections regarding attachment and simplicity, receiving guidance from senior monks.

The Rule on Limiting Robe Possession to Ten Days – Nissaggiya Pācittiya 1, Cīvara Chapter

1. Pali Script and English Translation

Pali Script:

"niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine dasāhaparamaṃ atineka-cīvaraṃ dhāretabbaṃ, taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ."

English Translation:

"A bhikkhu, upon completion of a robe, should not keep an extra undetermined robe for more than ten days. If kept longer, it entails a pācittiya offense, requiring forfeiture of the robe to another bhikkhu, followed by confession (desanā)."

Key Aspects: This rule teaches non-attachment, mindful restraint, and simplicity, encouraging bhikkhus to let go of material items in alignment with the principles of monastic life.

2. Purpose of the Lesson

This lesson aims to instill an understanding of the ethical, spiritual, and practical aspects of managing robe possessions. The rule encourages bhikkhus to practice detachment from unnecessary belongings, fostering a life of renunciation and discipline. It guides them to make conscious choices about material items and aligns their behavior with the principle of minimalism, a central theme in Buddhist practice.

3. Objectives

1. **Understanding:** Comprehend the rationale behind limiting robe possession and the process of forfeiture for non-compliance.
2. **Application:** Practice managing robe possessions mindfully and understanding the role of confession and forfeiture in maintaining discipline.
3. **Reflection:** Reflect on personal challenges in adhering to non-attachment and gain insight into renunciation practices.

Additional Examples Of Robe Rule Application

	Scenario	Description	Resolution
1	A Bhikkhu Tailoring a New Robe	A bhikkhu is stitching a new robe but has not completed tailoring within ten	Exempt from the ten-day rule; robe may be kept until tailoring is completed.
2	Vassa Period Challenges	During vassa, the bhikkhu faces challenging local conditions (e.g., weather,	Exempt from the rule; robe may be kept beyond ten days due to vassa conditions.
3	Receiving Kathina Cloth	During kathina month, a bhikkhu receives a robe as a gift and wishes to keep it	Exempt during kathina month; robe may be kept beyond the ten-day limit.
4	Holding Extra Robe Beyond Vassa Period for Five Months	A bhikkhu keeps an extra robe within the five months post-vassa, utilizing kathina	Exempt for five months post-vassa due to kathina benefits.
5	Accidentally Retaining a Robe Past Ten Days	A bhikkhu unintentionally retains an extra robe beyond the allowed ten days.	Must forfeit the robe using nissaggiya formula, perform desanā, and may
6	Using an Old Robe for Practical Purposes	A bhikkhu repurposes an old robe as a curtain or floor covering, not wearing it.	Acceptable as the ten-day rule only applies to robes being worn.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a guided meditation on non-attachment to belongings, focusing on contentment with simplicity.
- **Reflection Sharing:** Invite students to share instances where they found themselves attached to possessions, discussing how it felt and the effort required to let go.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Review previous lessons related to possessions or renunciation. Encourage students to share insights and challenges faced in applying these teachings.

Monastic Dhamma Vinaya Curriculum for Monks, the 30 nissaggiyas

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Read the Pali text and English translation, focusing on key terms like “nissaggiya” (forfeiture) and “pācittiya” (offense).
- Clarify the importance of robe determination, the ten-day limit, and the exceptions for keeping an undetermined robe:
 - When tailoring is incomplete.
 - If conditions during vassa are unfavorable.
 - During the kathina period (month following the end of vassa).
 - For five months after vassa if the kathina is in effect.

2. Discussion-Based Teaching:

Discuss the ethical implications of limiting robe possessions. Encourage bhikkhus to explore the spiritual benefits of simplicity and how it supports focus on the Dhamma.

3. Interactive Discussion:

- Present scenarios where a bhikkhu may need to forfeit a robe or feel tempted to keep extra possessions.
- Encourage students to analyze each scenario and reflect on the proper application of the rule.

4. Reflection Writing:

Ask students to write about a personal experience with attachment to a robe or other belonging, noting any difficulty or success in releasing it.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** Pair students to practice dialogues for forfeiting and returning robes. Use the Pali forfeiture formula:
 - **Forfeiture:** "idaṃ me bhante cīvaraṃ dasāhātikkaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi" ("Venerable, I must give up this robe that I have kept more than ten days. This robe, I leave it to you.")
 - **Return:** "imaṃ cīvaraṃ āyasmato dammi" ("This robe Venerable, I return it to you.")
- **Group Reflection:** After role-play, hold a group reflection to discuss the emotions and challenges of the forfeiture process, highlighting the importance of non-attachment.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Introduce a game where students roll dice to present different situations related to robe possession (e.g., receiving an extra robe or deciding whether to keep it). They must discuss their response based on the rule, promoting ethical decision-making and quick reasoning.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Illustrate scenarios where a bhikkhu properly relinquishes an extra robe, emphasizing respect for the rule.
- **Auditory:** Narrate a Dhamma story focused on simplicity and contentment.
- **Kinesthetic:** Engage students in role-playing forfeiture and renunciation.
- **Tactile:** Provide small cards with the rule as a reminder to practice mindful conduct.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Note student engagement in discussions, role-plays, and activities.
- **Self-Assessment:** Encourage bhikkhus to reflect on how observing the rule influences their daily interactions and sense of contentment.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to test understanding of robe management and forfeiture.
2. **Reflection Journals:** Weekly journal entries reviewed for insight on the application of the rule.
3. **Participation Scoring:** Monitor student involvement in discussions, role-playing, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Allow students to reflect on how this practice impacts their mood, discussing how observing the rule contributes to a peaceful state of mind.

10. Continuous Suggestion Box

Provide a space for students to submit anonymous feedback or questions, encouraging open reflection.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Maintain a journal for daily reflections on observing this rule.
- **Mindfulness Bell:** Use a bell to remind students of the precept.
- **Precept Cards:** Provide cards summarizing the rule to encourage ongoing mindfulness.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Promote open dialogue to understand rule implications.
- **Experiential Learning:** Encourage real-life application through role-playing.
- **Socratic Method:** Guided questioning to foster ethical thinking.
- **Storytelling:** Use narratives to deepen understanding of renunciation.
- **Case Study Method:** Present scenarios for students to explore and solve.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios for real-life applications.
2. **Reflection:** Encourage reflection on feelings and challenges experienced.
3. **Conceptualization:** Link the rule to the Buddhist values of simplicity and non-attachment.
4. **Application:** Develop strategies to implement this rule into daily life.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Assess understanding with scenario-based questions at the beginning and end of the lesson.
- **Reflection Journals:** Weekly entries encourage students to document progress in applying the rule.
- **End of Lesson Reflection:** Invite students to share insights on how the rule strengthens ethical conduct and mindfulness.

Follow-Up Suggestions

Encourage students to focus on applying Nissaggiya Pācittiya 1 over the week, recording observations and reflecting on moments of attachment and renunciation. Offer one-on-one discussions for any challenges or insights experienced during practice.

Nissaggiya Pācittiya 2: The Rule on Maintaining Robe Proximity Overnight

1. Pali Script and English Translation

Pali Script:

"niṭṭhitacīvarasmim bhikkhunā ubbhatasmim kathine ekarattampi ce bhikkhu ticīvarena vippavaseyya, aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ."

English Translation:

"Once a bhikkhu has completed the tailoring of his robe, if he spends the night away from one of his three determined robes without a valid reason such as illness, vassa, or communal agreement, it entails a pācittiya offense, requiring the forfeiture of that robe."

2. Purpose of the Lesson

The purpose of this lesson is to deepen students' understanding of the importance of maintaining proximity to their robes overnight. The rule encourages responsible handling of personal items, instills discipline, and fosters mindfulness in managing possessions. By adhering to this practice, bhikkhus cultivate respect for simplicity, reinforcing monastic values of restraint and attentiveness.

3. Objectives

1. **Understanding:** Comprehend the ethical and practical implications of Nissaggiya Pācittiya 2 in ensuring responsible possession and handling of robes.
2. **Application:** Practice the procedures for determining and relinquishing robes when spending a night away from them.
3. **Reflection:** Reflect on the significance of being mindful and responsible for one's possessions in monastic life.

Nissaggiya 2 Rule Details

	Aspect	Details
1	Rule Summary	A bhikkhu must not spend the night away from one of his three determined robes.
2	Pācittiya Implication	If he does so, it entails a pācittiya and requires forfeiture of the robe.
3	Conditions for Forfeiture	If the bhikkhu finishes tailoring his robe, has no inauspicious conditions at
4	Formula for Forfeiture in Pāḷi	idaṃ me bhante cīvaraṃ rattivippavutthaṃ aññaṭṭha bhikkhusammutiyā
5	Formula for Forfeiture in English	Venerable, I must give up this robe that I left far behind me overnight. This
6	Elimination Formula for Double Robe (Pāḷi)	etaṃ saṃghāṭiṃ paccuddharāmi

7	Elimination Formula for Double Robe (English)	I abolish the determination of this second robe.
8	Elimination Formula for Upper Robe (Pāḷi)	etaṃ uttatāsaṅgaṃ paccuddharāmi
9	Elimination Formula for Upper Robe (English)	I abolish the determination of the upper robe.
10	Elimination Formula for Lower Robe (Pāḷi)	etaṃ antaravāsakaṃ paccuddharāmi
11	Elimination Formula for Lower Robe (English)	I abolish the determination of this lower robe.
12	Re-Determination Process	If a bhikkhu spends a night until dawn without one of his robes, he can re-determine it the

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a brief meditation focused on mindfulness and awareness of one's surroundings and possessions.
- **Reflection Sharing:** Invite students to share recent experiences managing or protecting their belongings, discussing the awareness required to care for even simple items like robes.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Review insights from the last lesson on robe-related rules, inviting students to share any challenges they faced in applying these teachings in daily life.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation of the rule.
- Discuss the rule's purpose in supporting discipline and carefulness regarding robe management.
- Explain conditions that exempt bhikkhus from this rule, such as illness, unfavorable conditions during vassa, or communal agreement, and the importance of these exceptions in maintaining practical balance.

2. Discussion-Based Teaching:

- Lead a discussion on the implications of robe proximity as a reflection of mindfulness, simplicity, and responsible conduct in monastic life.
- Encourage students to explore how this rule reinforces respect for monastic discipline and personal accountability.

3. Interactive Discussion:

- Use scenarios where a bhikkhu might need to decide on keeping or relinquishing a robe before spending a night away.
- Facilitate discussion on the procedure for robe determination and re-determination, exploring how this practice develops their awareness and self-discipline.

4. Reflection Writing:

Ask students to write about a time they found it challenging to keep track of personal items and the lessons learned in being mindful about belongings.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for relinquishing and re-determining robes in Pali or their native language:
 - **Forfeiture:** "idaṃ me bhante cīvaraṃ rattivippavutthaṃ aññatra bhikkhusammutiyā nissaggiyaṃ, māhaṃ āyasmato nissajjāmi" ("Venerable, I must give up this robe that I left far behind me overnight. This robe, I leave it to you.")
 - **Determination:** If temporarily relinquishing, they practice uttering the proper phrase:
 - **For the double robe:** "etaṃ saṃghāṭiṃ paccuddharāmi" ("I abolish the determination of this second robe.")
 - **For the upper robe:** "etaṃ uttarāsaṅgaṃ paccuddharāmi" ("I abolish the determination of the upper robe.")
 - **For the lower robe:** "etaṃ antaravāsakaṃ paccuddharāmi" ("I abolish the determination of this lower robe.")
- **Reflection Circle:** After role-playing, discuss emotions and challenges faced, emphasizing the value of responsibility and detachment.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Using dice, generate scenarios where bhikkhus may need to decide about robe forfeiture due to travel, illness, or unexpected circumstances. Students roll the dice, discuss each scenario, and decide the appropriate action based on the rule.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use illustrated scenarios to show bhikkhus practicing responsible handling of robes.
- **Auditory:** Share a story about a revered monk who exemplified mindfulness in managing his possessions.
- **Kinesthetic:** Practice the gestures of relinquishing and re-determining robes through role-playing activities.
- **Tactile:** Provide robe-handling practice by simulating carrying robes with mindfulness and care.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Assess student engagement in activities, discussions, and role-plays.
- **Self-Assessment:** Encourage students to reflect on their growth in awareness and responsibility concerning possessions.

Assessment Methods:

1. **Quizzes:** Use questions based on practical applications of the rule, including robe forfeiture and determination procedures.
2. **Reflection Journals:** Weekly entries where students document insights and challenges in observing the rule.
3. **Participation Scoring:** Evaluate involvement in discussions and role-plays.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Students map their current mood and discuss how practicing mindfulness in possessions influences their sense of peace and responsibility.

10. Continuous Suggestion Box

Allow students to submit anonymous feedback or questions to support deeper reflection on the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Maintain a journal for recording experiences with mindfulness in robe management.
- **Mindfulness Bell:** Use a bell as a reminder for students to maintain focus on managing their robes.
- **Precept Cards:** Provide cards summarizing the rule for reinforcement.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Foster open dialogue on the rule's implications for monastic discipline.
- **Experiential Learning:** Role-playing and real-life application for embodied understanding.
- **Socratic Method:** Guided questioning to foster ethical reflection and reasoning.
- **Storytelling:** Use narratives to deepen understanding of simplicity and non-attachment.
- **Case Study Method:** Analyze practical cases where robe management requires discipline.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Through role-playing, students experience real-life applications of the rule.
2. **Reflection:** Reflect on the emotional and ethical aspects of relinquishing and re-determining robes.
3. **Conceptualization:** Connect the rule to broader principles of mindfulness and simplicity.
4. **Application:** Develop strategies to incorporate mindful handling of robes into daily practice.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to gauge comprehension before and after the lesson.
- **Reflection Journals:** Weekly entries track personal insights and progress in applying the rule.
- **End of Lesson Reflection:** Students share how this rule enhances their commitment to discipline and mindful conduct.

Follow-Up Suggestions

Encourage students to monitor their handling of robes throughout the week, observing how the rule influences their practice of mindfulness and simplicity. Offer follow-up sessions to discuss their experiences, address challenges, and provide further guidance in observing this Vinaya rule.

Nissaggiya Pācittiya 3: Rules for Managing Unfinished Robe Materials

Subtitle:

Vinaya Rule on Timely Completion of Robes - Nissaggiya Pācittiya 3, Cīvara Chapter

1. Pali Script and English Translation

Pali Script:

"niṭṭhitacīvarasmiṃ bhikkhunā ubbhatasmiṃ kathine bhikkhuno paneva akālacīvaraṃ uppajjeyya, ākaṅkhamānena bhikkhunā paṭiggahetabbaṃ, paṭiggahetvā khippameva kāretabbaṃ, no ca' ssa pāripūri, māsaparamaṃ tena bhikkhunā taṃ cīvaraṃ nikkhipitabbaṃ ūnassa pārikapūriyā satiyā paccāsāya. tato ce uttari nikkhipeyya satiyāpi paccāsāya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"A bhikkhu who has received cloth intended for a new robe must complete the robe within one month. If the materials are incomplete and the bhikkhu expects more, he may keep the cloth for up to one lunar month. If he fails to complete the robe within this period, it entails a pācittiya offense, requiring the forfeiture of the cloth."

Key Aspects: This rule emphasizes diligence and responsibility in robe management, ensuring that bhikkhus avoid attachment to unfinished or excess materials and complete robes in a timely manner.

2. Purpose of the Lesson

The purpose of this lesson is to instill the values of timely completion and discipline in robe management. This rule supports mindfulness of material usage, reduces the accumulation of unfinished items, and reflects a commitment to simplicity. By understanding the implications of timely completion, bhikkhus can practice contentment with minimal belongings and avoid the distractions of accumulation.

3. Objectives

1. **Understanding:** Comprehend the ethical and practical importance of completing robes promptly, and the consequences of delay.
2. **Application:** Practice timely robe completion within the one-month period and the process of forfeiture if unable to comply.
3. **Reflection:** Reflect on personal habits regarding possessions and the challenges in upholding simplicity and efficiency in monastic life.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a guided meditation on intention and focus, emphasizing the value of completing tasks without attachment.
- **Reflection Sharing:** Invite students to discuss recent experiences of managing tasks or belongings and the effect of timeliness on their state of mind.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on robe-related rules, focusing on the importance of managing possessions with discipline.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation of the rule.
- Explain the importance of this rule in fostering responsible robe management, the concept of forfeiture, and the practical benefits of avoiding unnecessary accumulation.
- Outline the exceptions, allowing the cloth to be kept longer if materials are incomplete and the bhikkhu reasonably expects to receive more to finish the robe.

2. Discussion-Based Teaching:

- Lead a discussion on the ethical implications of timely completion, asking students to consider how this rule supports simplicity and prevents attachment.
- Encourage bhikkhus to share how time management and simplicity support their spiritual practice.

3. Interactive Discussion:

- Present scenarios where a bhikkhu may struggle with completing a robe within the one-month period, encouraging students to analyze each case and discuss potential solutions.
- Explain the importance of preparing ahead and being mindful of expectations to avoid exceeding the set period.

4. Reflection Writing:

Ask students to write about a time they experienced difficulty in completing a task and how they managed the process, connecting it to the theme of detachment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for forfeiting robe materials in Pali or their native language, using the forfeiture formula: **Forfeiture Formula:**
"imaṃ me bhante akālacivaraṃ māsātikantaṃ nissaggiyaṃ, imāhaṃ āyasmato nissajjāmi" ("Venerable, I must give up this robe that I have kept for more than a month. This robe, I leave it to you.")
- **Group Reflection:** After role-play, facilitate a discussion on the feelings experienced during the forfeiture process and its significance in fostering detachment.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Using dice, generate scenarios where bhikkhus face situations regarding robe materials (e.g., receiving cloth late, managing insufficient materials). Students roll the dice, discuss how they would respond based on the rule, and justify their decisions.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show illustrations of bhikkhus responsibly managing robe materials within the allocated time.
- **Auditory:** Share a Dhamma story on diligence in handling resources and practicing non-attachment.
- **Kinesthetic:** Practice gestures involved in forfeiture and robe handling through role-playing activities.
- **Tactile:** Provide cloth pieces for students to handle, reinforcing mindfulness and awareness of robe management.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in activities and role-playing exercises.
- **Self-Assessment:** Encourage students to reflect on their growth in responsibility regarding possessions and their dedication to timely completion.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to test comprehension of the rule's procedures.
2. **Reflection Journals:** Weekly entries where students document challenges and insights in adhering to timely management of possessions.
3. **Participation Scoring:** Evaluate involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current mood and discuss how adhering to timelines for completing robes impacts their sense of discipline and peace.

10. Continuous Suggestion Box

Allow students to submit anonymous questions or feedback about their experiences with the lesson and rule.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage daily reflections on responsible use of materials.
- **Mindfulness Bell:** Use a bell to remind students to stay aware of their possessions and task timelines.
- **Precept Cards:** Provide cards summarizing the rule to reinforce daily mindfulness in robe management.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Use open dialogue to explore the rule's ethical and practical implications.
- **Experiential Learning:** Engage students in role-play to apply the rule's concepts in real-life scenarios.
- **Socratic Method:** Guided questioning to promote critical thinking on material detachment and timeliness.
- **Storytelling:** Share narratives that illustrate non-attachment and discipline.
- **Case Study Method:** Analyze situations involving unfinished robes and discuss potential solutions and insights.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice robe forfeiture and management.
2. **Reflection:** Reflect on the emotions and challenges of relinquishing incomplete materials.
3. **Conceptualization:** Link the rule to broader Buddhist values of simplicity and responsibility.
4. **Application:** Develop strategies to incorporate mindful material management into daily practice.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess initial and post-lesson comprehension.
- **Reflection Journals:** Weekly journal entries to encourage tracking personal progress and insights.
- **End of Lesson Reflection:** Students discuss how this rule enhances their commitment to timely and responsible management of monastic possessions.

Follow-Up Suggestions

Encourage students to practice observing Nissaggiya Pācittiya 3 by monitoring their handling of materials and task completion timelines throughout the week. Offer individual follow-ups to discuss any challenges or insights and provide guidance in practicing mindfulness and simplicity regarding robe management.

Nissaggiya Pācittiya 4: Rules on Interactions with Bhikkhunīs Regarding Robe Care

Subtitle:

Vinaya Rule on Robe Assistance by Bhikkhunīs - Nissaggiya Pācittiya 4, Cīvara Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu aññātikāya bhikkhuniyā purāṇacīvaraṃ dhovāpeyya vā rajāpeyya vā ākoṭāpeyyavā, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu has his old robe washed, dyed, or beaten to remove dust by a bhikkhunī who is not a relative within seven generations, he incurs a pācittiya offense, necessitating forfeiture of the robe."

Key Aspects: This rule emphasizes mindful boundaries and respectful interactions between bhikkhus and bhikkhunīs, particularly around personal belongings. It encourages bhikkhus to manage their own robe care or seek assistance from relatives only, supporting the integrity of the monastic community.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of appropriate boundaries with bhikkhunīs, especially in matters of personal belongings. The rule reinforces respectful interactions and upholds ethical conduct by limiting dependency on bhikkhunīs for robe care. By learning this rule, bhikkhus cultivate self-reliance, respect for gender boundaries, and a focus on minimizing personal dependence on others.

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3. Objectives

1. **Understanding:** Grasp the ethical and practical significance of maintaining appropriate boundaries with bhikkhunīs concerning personal belongings.
2. **Application:** Develop skills to manage robe care independently or seek assistance within the allowable family limits.
3. **Reflection:** Reflect on the value of self-reliance and respectful conduct in upholding monastic principles.

Generation Level	Relationship	Description
1	Great-grandparents	The generation three levels above the individual
2	Grandparents	The generation two levels above the individual
3	Parents	The generation directly above the individual
4	Self / Brothers and Sisters	The individual's own generation and siblings
5	Children	The generation directly below the individual
6	Grandchildren	The generation two levels below the individual
7	Great-grandchildren	The generation three levels below the individual

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on self-reliance and respectful boundaries, fostering an attitude of independence and mindfulness in interactions.
- **Reflection Sharing:** Invite students to share any recent interactions that involved seeking assistance and how they practiced boundaries in doing so.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly revisit the previous lesson's insights on robe management, discussing how it relates to independence in handling one's belongings and the importance of respecting monastic roles.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, emphasizing key terms like “aññātikāya” (non-relative) and “pācittiya” (offense).
- Explain the rule’s purpose, underscoring the importance of limiting dependency on bhikkhunīs for personal tasks, especially in matters involving robes.
- Discuss the specifics of what constitutes an “old” robe (worn or used as a pillow) and the definition of “seven generations” for permissible assistance, which includes great-grandparents, grandparents, siblings, children, grandchildren, and great-grandchildren.

2. Discussion-Based Teaching:

- Facilitate a discussion on the importance of respecting boundaries and the value of self-sufficiency in monastic practice.
- Encourage students to explore how these boundaries foster respect between bhikkhus and bhikkhunīs and maintain the integrity of their roles.

3. Interactive Discussion:

- Present hypothetical scenarios where a bhikkhu may need help with robe care, encouraging students to identify appropriate responses and strategies to uphold the rule.
- Discuss alternatives for managing robe care without relying on bhikkhunīs, such as seeking assistance from family members within seven generations or managing robe upkeep independently.

4. Reflection Writing:

Ask students to write about an instance where they practiced or observed respectful boundaries in monastic interactions, reflecting on any insights or challenges.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students role-play situations where a bhikkhu must politely decline or redirect an offer of robe assistance from a non-relative bhikkhunī. Practice respectful language and gestures to ensure understanding while maintaining the rule's integrity.
- **Reflection Circle:** Following the role-play, discuss the emotions and insights experienced, emphasizing the importance of respectful communication and self-reliance.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Using dice, generate various scenarios involving robe care or assistance requests from different individuals, such as a bhikkhunī or a family member. Students roll the dice, discuss each scenario, and apply the rule to determine the appropriate course of action.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use illustrations of robe care practices performed independently or with appropriate family assistance.
- **Auditory:** Share a Dhamma story illustrating the value of maintaining proper boundaries in respectful monastic conduct.
- **Kinesthetic:** Engage students in role-playing to practice non-verbal cues and respectful communication in handling requests for assistance.
- **Tactile:** Provide materials for robe folding and handling practice to reinforce self-reliance in robe management.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe students' engagement and sensitivity during discussions and role-playing.
- **Self-Assessment:** Encourage students to reflect on how the lesson impacted their understanding of boundaries and respectful conduct.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to test understanding of the rule's application.
2. **Reflection Journals:** Weekly journal entries documenting experiences of observing respectful boundaries.
3. **Participation Scoring:** Evaluate students' involvement in discussions and activities related to respectful conduct and independence.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to reflect on their current emotional state and how this practice of mindful independence in robe management influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option, allowing students to share thoughts, questions, or suggestions regarding respectful conduct and boundary-setting.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling of daily reflections on interactions and boundary-setting experiences.
- **Mindfulness Bell:** Use a bell to remind students to observe respectful boundaries in daily interactions.
- **Precept Cards:** Distribute small cards summarizing the rule as reminders for maintaining respect and independence.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Promote dialogue about respectful conduct and the practical aspects of boundary maintenance.
- **Experiential Learning:** Use role-play to help students apply and embody respectful communication skills.
- **Socratic Method:** Employ guided questioning to encourage critical reflection on respectful boundaries and interdependence.
- **Storytelling:** Share narratives that underscore the ethical values of self-reliance and respectful distance.
- **Case Study Method:** Analyze scenarios involving robe management assistance and explore appropriate responses.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Through role-playing, students practice handling assistance requests appropriately.
2. **Reflection:** Reflect on the importance of boundaries in promoting respect and integrity within monastic life.
3. **Conceptualization:** Link the rule to the broader principles of self-reliance and mindful interaction.
4. **Application:** Develop practical strategies for observing respectful boundaries in daily interactions.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Assess initial and post-lesson understanding of the rule using practical scenario questions.
- **Reflection Journals:** Weekly journal entries to track insights and growth in respecting monastic boundaries.
- **End of Lesson Reflection:** Students discuss how this rule strengthens their commitment to respectful conduct and integrity.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 4 in their daily interactions, focusing on handling robe care independently or with permitted assistance. Offer individual or group follow-ups to discuss any challenges or reflections and provide guidance on maintaining respect and independence in monastic practice.

Nissaggiya Pācittiya 5: Observing Boundaries in Receiving Robes from Bhikkhunīs

Subtitle:

Vinaya Rule on Accepting Robes from Non-Relative Bhikkhunīs - Nissaggiya Pācittiya 5, Cīvara Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu aññātikāya bhikkhunīyā hatthato cīvaraṃ paṭiggahṇeyya aññatra pārivattakā, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu receives a robe from the hands of a bhikkhunī who is not a relative and without an exchange, it entails a pācittiya offense, requiring the forfeiture of the robe."

Key Aspects: This rule emphasizes the importance of maintaining appropriate boundaries between bhikkhus and bhikkhunīs regarding robe offerings, preventing dependency and upholding the integrity of the monastic roles.

2. Purpose of the Lesson

The purpose of this lesson is to guide bhikkhus in understanding and respecting boundaries when receiving material items, specifically robes, from bhikkhunīs. This rule serves to prevent unnecessary reliance on bhikkhunīs and maintains a respectful distance between the two communities. It encourages bhikkhus to practice independence, discernment, and mindful conduct, fostering a balanced and disciplined monastic lifestyle.

3. Objectives

1. **Understanding:** Comprehend the ethical significance of the rule, which restricts bhikkhus from receiving robes from non-relative bhikkhunīs unless there is an exchange.
2. **Application:** Learn to apply the rule by practicing respectful independence in robe acquisition and using the exchange method when appropriate.
3. **Reflection:** Reflect on the importance of maintaining clear boundaries in relationships with bhikkhunīs, especially regarding material exchanges.

Aspect	Details
Rule Summary	A bhikkhu must not accept a robe from the hands of a bhikkhunī who is not a relative unless it is an exchange.
Definition of Offence	- Acceptance: Receiving a robe directly from a non-related bhikkhunī without an exchange.
	- Robe Criteria: Any piece of cloth measuring at least one cubit in length (approximately 50 cm or 19 inches) and a quarter of a yard in width (approximately 20 cm or 9 inches).
Conditions for Violation	- The bhikkhunī is not a blood relative of the bhikkhu.
	- The robe is accepted directly from her hands.
	- There is no exchange involved.
Exceptions	- Exchange: If the bhikkhu gives something in exchange, even a symbolic item like a myrobalan fruit, no offence is committed.
	- Relative Bhikkhunī: Accepting a robe from a bhikkhunī who is a blood relative is permitted.

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Consequence	- Nissaggiya Pācittiya: The bhikkhu must forfeit the robe and confess the offence to another bhikkhu.
Purpose of the Rule	- To prevent inappropriate relationships and dependencies between bhikkhus and bhikkhunīs who are not relatives. - To maintain proper conduct and boundaries within the monastic community.
Method of Forfeiture	- The bhikkhu must relinquish the robe to a group of bhikkhus or to one other bhikkhu, stating the offence.
Restoration	- After forfeiture and confession, the bhikkhu may receive the robe back through proper procedures if appropriate.

Key Points to Remember

1. **Direct Acceptance Prohibited:** Do not accept robes directly from non-related bhikkhunīs unless it is an exchange.
2. **Definition of a Robe:** Any cloth piece meeting the specified dimensions is considered a robe for this rule.
3. **Exchange Permits Acceptance:** Even a minimal or symbolic exchange allows acceptance without offence.
4. **Forfeiture Required:** If violated, the robe must be forfeited and the offence confessed to rectify the situation.
5. **Maintaining Boundaries:** This rule helps maintain clear boundaries and proper relationships within the monastic communities.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation focusing on self-reliance, setting intentions to foster respectful boundaries and independence.
- **Reflection Sharing:** Invite students to share recent experiences related to receiving items and how they practiced mindfulness and respect in their exchanges.

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Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on robe-related rules and appropriate interactions with bhikkhunīs, reinforcing the importance of boundary maintenance.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, emphasizing key terms like “aññātikāya” (non-relative) and “pārivattakā” (exchange).
- Explain the rule's purpose, highlighting the need for appropriate boundaries in robe exchanges and the exception for receiving items when there is a symbolic exchange, even with a minimal item like a myrobolan fruit.
- Clarify that “robe” refers to any piece of cloth at least 20 cm wide and 50 cm long, indicating that even smaller pieces meeting these measurements fall under this rule.

2. Discussion-Based Teaching:

- Lead a discussion on the ethical importance of respecting boundaries and maintaining independence from the bhikkhunī community.
- Encourage bhikkhus to explore how this rule helps them cultivate a sense of autonomy and discipline in monastic life.

3. Interactive Discussion:

- Present hypothetical scenarios where a bhikkhu is offered a robe from a non-relative bhikkhunī without an exchange, and discuss how to respond respectfully.
- Explain the proper procedure for symbolic exchanges and the role of a myrobolan (or other minimal items) in allowing an exception to the rule.

4. Reflection Writing:

Ask students to write about an instance when they were offered assistance or a gift and how they navigated the situation respectfully, applying monastic boundaries.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for responding to robe offers from non-relative bhikkhunīs. They will practice declining offers without an exchange or initiating a symbolic exchange.
- **Group Reflection:** After role-play, discuss emotions and insights from practicing boundary-respecting responses, reinforcing the lesson on respectful independence.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios where bhikkhus encounter robe offerings from bhikkhunīs. Students roll the dice, discuss their decision based on the rule, and practice explaining the rule's limitations respectfully in each scenario.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display scenarios illustrating correct and incorrect ways to handle robe offerings from bhikkhunīs.
- **Auditory:** Share a story highlighting the value of appropriate monastic boundaries and respecting communal roles.
- **Kinesthetic:** Engage in role-play to practice responses and respectful gestures for boundary maintenance.
- **Tactile:** Provide examples of small symbolic items (like a fruit or a small object) to use in symbolic exchanges, reinforcing the concept.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Monitor student involvement in role-plays and discussions, noting sensitivity and adherence to respectful responses.
- **Self-Assessment:** Encourage students to reflect on their understanding of the rule and how observing boundaries enhances their practice.

Assessment Methods:

1. **Quizzes:** Scenario-based questions to assess understanding of the rule's applications and exceptions.
2. **Reflection Journals:** Weekly entries where students document boundary-maintenance experiences.
3. **Participation Scoring:** Evaluate student involvement in activities that reinforce the importance of respectful independence.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how observing respectful boundaries with bhikkhunīs influences their mindfulness and sense of autonomy.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions related to the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling to record insights on maintaining independence and respectful boundaries.
- **Mindfulness Bell:** Use a bell as a gentle reminder to maintain awareness of boundaries.
- **Precept Cards:** Distribute cards summarizing the rule as reminders for daily practice in respectful conduct.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on the rule's ethical implications and practical applications.
- **Experiential Learning:** Use role-playing to enable students to apply the rule in realistic scenarios.
- **Socratic Method:** Guided questioning to foster critical thinking on interdependence and respectful conduct.
- **Storytelling:** Share narratives illustrating respectful boundaries in monastic relationships.
- **Case Study Method:** Analyze real-life cases involving robe exchanges and explore solutions.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice boundary-maintaining responses.
2. **Reflection:** Reflect on the emotional and ethical aspects of receiving material items and maintaining independence.
3. **Conceptualization:** Connect the rule to broader Buddhist values of autonomy, respect, and simplicity.
4. **Application:** Develop strategies for mindful interactions involving robe exchanges and other material items.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess comprehension before and after the lesson.
- **Reflection Journals:** Weekly journal entries allow students to document and track their boundary-respecting experiences.
- **End of Lesson Reflection:** Invite students to share insights on how the rule enhances respectful independence in their monastic journey.

Follow-Up Suggestions

Encourage students to practice observing Nissaggiya Pācittiya 5 by monitoring interactions involving material offerings. Support individual follow-ups to discuss any challenges or reflections and provide guidance on handling robe exchanges mindfully and respectfully in daily practice.

Nissaggiya Pācittiya 6: Rules on Requesting Robes from Non-Relatives

Subtitle:

Vinaya Rule on Soliciting Robes from Non-Relatives - Nissaggiya Pācittiya 6, Cīvāra Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu aññātakam gahapatiṃ vā gahapatāniṃ vā cīvaram viññāpeyya aññatra samayā, nissaggiyam pācittiyam. tathāyam samayo, acchinnacīvaro vā hoti bhikkhu naṭṭhacīvaro vā, ayam tattha samayo."

English Translation:

"If a bhikkhu asks for a robe from a layperson who is not a relative, he incurs a pācittiya offense, requiring the robe's forfeiture. However, exceptions allow for requests if a bhikkhu's robe is stolen or destroyed, or if the layperson has previously invited the bhikkhu to express his needs."

Key Aspects: This rule promotes respectful boundaries between bhikkhus and lay supporters by discouraging requests for material items. Exceptions allow a bhikkhu to request a robe if needed due to loss or destruction, or if an invitation was extended by the layperson, preserving a respectful and balanced relationship between the monastic and lay communities.

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2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the ethical and social boundaries in requesting items, specifically robes, from laypeople who are not relatives. The rule promotes self-restraint, discourages dependency, and upholds the integrity of the monastic community by limiting requests to genuine needs or pre-invited offers. Bhikkhus learn to navigate lay support with mindfulness, respecting both their role and the intentions of the lay community.

Aspect	Details
Formula for Abandonment	The specific Pāli formula to be recited in front of other bhikkhus: "idaṃ me bhante cīvaraṃ aññātakam gahapatikam aññatra samayā viññāpitam nissaggiyam, imāhaṃ saṃghassa imāhaṃ āyasmantānaṃ (āyasmato) nissajjāmi."
English Translation	"Venerable(s), I must give up this robe that I asked from a dāyaka who is not a relative of mine. This robe, I leave it to the saṃgha, venerable(s)."
Purification of Fault	After giving up the robe, the bhikkhu must purify the fault by performing desanā (confession).
Offense - Nissaggiya 6	If a bhikkhu coerces a dāyaka to give a robe or material that they are unwilling to provide, the bhikkhu commits the nissaggiya 6 offense.
Severe Offense - Pārājika 2	If the coercion is significant, based on the material's value and manner of force, the offense escalates to pārājika 2, which can lead to expulsion from the monastic community.

3. Objectives

- Understanding:** Comprehend the ethical principles of the rule, which restricts bhikkhus from requesting robes from non-relatives unless invited or due to a loss.
- Application:** Develop skills to manage robe needs responsibly, using the rule's exceptions when appropriate.
- Reflection:** Reflect on the value of self-reliance, non-attachment, and respectful engagement with the lay community in monastic practice.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation focusing on non-attachment, fostering an attitude of self-reliance and humility in monastic life.
- **Reflection Sharing:** Invite students to share any recent experiences involving lay interactions and how they practiced restraint in expressing needs.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Review insights from the last lesson on robe-related rules, discussing how to maintain respectful and balanced interactions with lay supporters.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, emphasizing key terms like “aññātakam” (non-relative) and “pācittiya” (offense).
- Explain the rule’s purpose, highlighting the importance of restraint in material requests and preserving respectful boundaries.
- Outline exceptions where a bhikkhu may request a robe:
 - If the robe is stolen or destroyed, he may ask anyone for assistance.
 - If a layperson has preemptively invited the bhikkhu to ask for needed items, he may make a request.

2. Discussion-Based Teaching:

- Facilitate a discussion on how the rule supports ethical conduct and self-reliance.
- Encourage bhikkhus to explore how this practice reinforces humility, gratitude, and trust in the support offered by the lay community.

3. Interactive Discussion:

Present scenarios where a bhikkhu’s robe is stolen, damaged, or where a layperson invites him to request a robe. Discuss the appropriate application of the rule and respectful ways to accept lay support without dependency.

4. Reflection Writing:

Ask students to write about a time they had to express a need and reflect on how they maintained respect and humility in the interaction.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for respectfully responding to invitations from lay supporters or managing robe loss situations.
- **Reflection Circle:** After role-play, facilitate a discussion on the emotions and insights gained from practicing restraint and respectful communication.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Using dice, create scenarios where bhikkhus encounter situations regarding robe requests from laypeople. Students roll the dice, discuss each scenario, and apply the rule to determine respectful and appropriate responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display examples of respectful lay-monk interactions, highlighting restraint in material requests.
- **Auditory:** Share a story on the virtue of non-attachment and humility in receiving material support.
- **Kinesthetic:** Engage students in role-playing scenarios to practice responses and gestures that reflect respect.
- **Tactile:** Provide small items symbolizing the robe to use in simulations, reinforcing the responsibility involved in managing possessions.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Monitor student engagement and attentiveness in role-plays and discussions.
- **Self-Assessment:** Encourage students to reflect on their understanding of respectful restraint and how it enhances their practice.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to test comprehension of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences in maintaining respectful boundaries in lay interactions.
3. **Participation Scoring:** Evaluate involvement in discussions, role-plays, and reflections on respectful conduct.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how observing restraint with lay supporters influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions on the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on maintaining respectful lay-bhikkhu interactions.
- **Mindfulness Bell:** Use a bell as a reminder to practice non-attachment in possessions and restraint in requests.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in lay interactions.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on restraint, humility, and respect in lay interactions.
- **Experiential Learning:** Use role-play for practicing restraint and respectful responses.
- **Socratic Method:** Guided questioning to deepen critical thinking on ethical monastic-lay boundaries.
- **Storytelling:** Share narratives illustrating self-reliance and gratitude in monastic practice.
- **Case Study Method:** Analyze scenarios involving robe requests to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-play scenarios to practice handling robe requests.
2. **Reflection:** Reflect on the emotional and ethical aspects of making requests and maintaining humility.
3. **Conceptualization:** Connect the rule to broader Buddhist values of restraint, humility, and respect.
4. **Application:** Develop strategies for mindful interactions with lay supporters, practicing restraint and gratitude.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Assess understanding of the rule with scenario-based questions.
- **Reflection Journals:** Weekly journal entries track personal progress in practicing restraint with lay supporters.
- **End of Lesson Reflection:** Students share insights on how the rule fosters humility, self-reliance, and respect in their lives.

Follow-Up Suggestions

Encourage students to practice observing Nissaggiya Pācittiya 6 by monitoring their approach to interactions involving material needs. Offer one-on-one discussions for any challenges or reflections, providing guidance on handling requests respectfully and with humility in daily practice.

Nissaggiya Pācittiya 7: Guidelines on Requesting Replacement Robes in Case of Loss

Subtitle:

Vinaya Rule on Limiting Robe Requests After Loss - Nissaggiya Pācittiya 7, Cīvara Chapter

1. Pali Script and English Translation

Pali Script:

"tañce aññātakō gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhu pavāreyya, santaruttaraharamaṃ tena bhikkhunā tato cīvaraṃ sādītappaṃ, tato ce uttari sādiyeyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu who has lost his robes asks a lay supporter who is not a relative for robes, he may only accept an upper and a lower robe. If he accepts more than this limit, it entails a pācittiya offense, requiring the forfeiture of the additional robe(s)."

Key Aspects: This rule emphasizes restraint and simplicity, guiding bhikkhus to avoid excess when requesting replacement robes. The rule allows for necessary replacements but restricts over-requesting, promoting humility and respect in relationships with lay supporters.

2. Purpose of the Lesson

The purpose of this lesson is to guide bhikkhus in understanding ethical boundaries when receiving material support for lost robes. This rule fosters simplicity and respect by limiting robe replacements to essential items only. By observing restraint in requesting robes, bhikkhus cultivate humility, avoid dependency, and uphold the principle of minimalism in monastic life.

Aspect	Details
Formula in Pāli	<i>"tañce aññātako gahapati vā gahapatānī vā bahūhi cīvarehi abhihaṭṭhu pavāreyya, santaruttaraharamaṃ tena bhikkhunā tato cīvaraṃ sādītappaṃ, tato ce uttari sādiyeyya, nissaggiyaṃ pācittiyaṃ."</i>
Rule Summary	A bhikkhu should not request or accept more than one upper robe and one lower robe from a dāyaka if his robes are lost, stolen, or destroyed.
Permitted Requests	- One robe lost: No robe can be asked for. - Two robes lost: Only one robe can be asked for. - Three robes lost: A maximum of two robes can be asked for.
Exceptions	- A bhikkhu who loses both of the two robes he possesses may request two robes. - Can ask for more than two robes from a dāyaka who has previously offered to help in case of need or from relatives up to the seventh generation (as listed in nissaggiya 4).
Conditions for Abandonment	If the bhikkhu receives more robes than authorized, he must abandon the excess robes, which entails a pācittiya (confession) offense.
Acceptance Limit	A bhikkhu should not accept more than an upper and a lower robe, even if offered by the dāyaka. Accepting excess robes results in a nissaggiya 7 offense.
Causes of Robe Loss	Robes may be lost due to hiding, destruction by fire, water damage, or damage by animals (e.g., rats).

3. Objectives

1. **Understanding:** Grasp the rule's ethical and practical purpose, limiting robe requests to essential items in case of loss.
2. **Application:** Practice restraint and follow the correct procedure when requesting replacement robes.
3. **Reflection:** Reflect on the values of humility, simplicity, and respect in lay-monk interactions and the importance of these principles in monastic life.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on simplicity and humility, focusing on contentment with minimal possessions.
- **Reflection Sharing:** Invite students to share reflections on the importance of minimalism in monastic life, discussing any recent experiences that highlighted this value.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Review the previous lesson on robe-related rules, discussing the significance of restraint and appropriate boundaries in lay-monk interactions.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, emphasizing terms like “santaruttaraharamaṃ” (upper and lower robes) and “pācittiya” (offense).
- Explain the rule’s purpose, highlighting the principles of restraint and simplicity.
- Clarify the conditions under which a bhikkhu may ask for replacement robes:
 - If only one robe is lost, no request can be made.
 - If two robes are lost, only one replacement robe may be requested.
 - If all three robes are lost, a bhikkhu may request two robes (upper and lower).
 - Additional robes may only be requested from relatives or dāyakas who have preemptively invited the bhikkhu to ask for necessities if needed.

2. Discussion-Based Teaching:

Facilitate a discussion on the values of self-restraint and humility. Encourage students to explore how these principles help them maintain a harmonious relationship with lay supporters.

3. Interactive Discussion:

- Use scenarios where a bhikkhu has lost one, two, or three robes, guiding students to determine the correct response according to the rule.
- Discuss alternatives for managing robe needs while maintaining simplicity and non-attachment.

4. Reflection Writing:

Ask students to reflect on a time they practiced restraint in material requests, noting the effect it had on their sense of contentment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** Pair students to practice respectful dialogues in which a bhikkhu requests or declines additional robes based on the specific situation of robe loss.
- **Reflection Circle:** Following the role-play, discuss the emotions and insights from the experience, reinforcing lessons on humility and respect for monastic boundaries.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to generate various scenarios of robe loss, with different levels of robe availability and lay support. Students roll the dice, discuss each scenario, and apply the rule to decide what, if any, robe requests are appropriate.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show diagrams or examples of permissible robe replacements based on varying degrees of loss.
- **Auditory:** Share a Dhamma story on contentment and non-attachment to possessions.
- **Kinesthetic:** Engage students in role-playing scenarios to practice appropriate language and gestures when requesting essentials.
- **Tactile:** Provide robe material examples to remind students of simplicity and mindfulness in robe management.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in activities and role-plays, noting respectful conduct and restraint.
- **Self-Assessment:** Encourage students to reflect on their understanding of simplicity and how it enhances their practice.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences with humility and restraint in material requests.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing simplicity and restraint affects their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions on the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling about experiences with restraint and simplicity in lay interactions.
- **Mindfulness Bell:** Use a bell as a gentle reminder to practice non-attachment and contentment.
- **Precept Cards:** Distribute cards summarizing the rule as reminders for daily practice of minimalism and respect.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on simplicity, humility, and respectful interactions with lay supporters.
- **Experiential Learning:** Use role-playing to practice restraint in requesting essentials.
- **Socratic Method:** Guided questioning to encourage critical thinking about non-attachment and humility.
- **Storytelling:** Share narratives illustrating the importance of simplicity and gratitude.
- **Case Study Method:** Analyze scenarios involving robe requests to explore ethical conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-play to practice requesting and accepting robes within limits.
2. **Reflection:** Reflect on the emotional and ethical aspects of making requests and maintaining simplicity.
3. **Conceptualization:** Link the rule to broader Buddhist values of non-attachment and respect.
4. **Application:** Develop strategies for mindful interaction with lay supporters and managing possessions.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Assess understanding of the rule using scenario-based questions.
- **Reflection Journals:** Weekly journal entries to track progress and insights in observing simplicity and humility.
- **End of Lesson Reflection:** Invite students to discuss how the rule enhances their practice of restraint and respect.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 7 by practicing simplicity in their requests and material needs throughout the week. Offer individual follow-ups to discuss any challenges or insights and provide guidance on practicing humility and gratitude in daily interactions.

Nissaggiya Pācittiya 8: Rules on Refraining from Requesting Specific Qualities in Offered Robes

Subtitle:

Vinaya Rule on Avoiding Requests for High-Quality Robes - Nissaggiya Pācittiya 8, Cīvara Chapter

1. Pali Script and English Translation

Pali Script:

"bhikkhuṃ paneva uddissa aññātakassa gahapatissa vā gahapatāniyā vā cīvaracetāpannaṃ upakkhaṭaṃ hoti 'iminā cīvaracetāpannena vīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādessāmī' ti, tatra ceso bhikkhu pubbe appavārito upasaṅkamitvā cīvare vikappaṃ āpajjeyya 'sādhu vata maṃ āyasmā iminā cīvaracetāpannena evarūpaṃ vā evarūpaṃ vā cīvaraṃ cetāpetvā acchādehi' ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu approaches a lay supporter (not a relative) who is saving to offer a robe and specifies quality, size, or other preferred features of the robe, it entails a pācittiya offense, requiring the robe's forfeiture. However, if the value of the requested robe does not exceed the originally intended value, this offense is not incurred."

Key Aspects: This rule promotes humility and contentment by discouraging bhikkhus from making requests for specific or high-quality robes. It upholds simplicity, gratitude, and respect in relationships with lay supporters, preventing monks from influencing offerings based on personal preferences.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of refraining from requesting specific qualities in robes offered by lay supporters. This rule fosters contentment, non-attachment, and gratitude for all support, reinforcing monastic values of humility and simplicity. By adhering to this rule, bhikkhus maintain respectful relationships with lay donors, appreciating any offering without influencing its nature.

3. Objectives

1. **Understanding:** Comprehend the ethical significance of accepting offerings as they are, without specifying personal preferences for quality or features.
2. **Application:** Practice contentment and restraint, accepting robes offered by lay supporters without making specific requests.
3. **Reflection:** Reflect on the values of humility, gratitude, and simplicity, and how these principles strengthen monastic discipline and respect in lay interactions.

Aspect	Details
Rule Summary	A bhikkhu must not request a higher-quality or more valuable robe from a layperson (dāyaka) who is already saving money to offer him a robe, unless the layperson has invited such requests.
Definition of Offence	- Unsolicited Request: Asking a layperson (who is not a relative and has not invited requests) to provide a robe of better quality or higher value than originally intended. - Specifics Requested: This includes specifying increased size, superior material, softness, or other enhancements that raise the robe's value. - Result: The bhikkhu receives the robe as per his enhanced request.
Conditions for Violation	- The layperson is not a relative of the bhikkhu. - The layperson has not invited the bhikkhu to make specific requests regarding the robe. - The bhikkhu's request leads the layperson to spend more than initially intended. - The bhikkhu receives the robe according to his request.
Exceptions	- Invitation Extended: If the layperson invites the bhikkhu to specify the robe's qualities, no offence is committed. - Equal Value: If the requested robe does not exceed the value of the originally intended offering, there is no offence. - Relative Layperson: Accepting such a request from a relative does not constitute an offence.

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Consequence	- Nissaggiya Pācittiya: The bhikkhu must forfeit the robe and confess the offence to another bhikkhu. - Irremediable Forfeiture: The robe must be relinquished permanently and cannot be reclaimed.
Purpose of the Rule	- To prevent exploitation of lay supporters and avoid placing undue burdens on them. - To encourage contentment and simplicity among bhikkhus. - To maintain proper relations between the monastic community and lay supporters by respecting their generosity without imposing additional demands.
Method of Forfeiture	- The bhikkhu must relinquish the robe to another bhikkhu or a group of bhikkhus, stating the nature of the offence. - The robe is then dealt with according to Vinaya procedures, often redistributed appropriately.
Restoration	- After forfeiture and confession, the bhikkhu is considered purified of the offence. - The bhikkhu cannot reclaim the forfeited robe but may receive robes in the future through proper means.
Notes	- Simplicity and Restraint: Bhikkhus are expected to be content with what is offered and avoid seeking luxury. - Ethical Conduct: Making unsolicited requests for better items can strain the goodwill between bhikkhus and lay supporters. - Respect for Laypeople: Acknowledges the sacrifices laypeople make in supporting the Saṅgha. 

Key Points to Remember

1. **Do Not Request Upgrades**: Avoid asking lay supporters for better or more expensive robes unless they have explicitly invited such requests.
2. **Respect Generosity**: Appreciate what is offered without imposing additional financial burdens on laypeople.
3. **Contentment**: Practice satisfaction with simple offerings, embodying the principle of minimalism.
4. **Forfeiture and Confession**: If the rule is violated, promptly forfeit the robe and confess to rectify the offence.
5. **Maintain Harmonious Relations**: Upholding this rule strengthens trust and respect between the monastic community and lay supporters.

Example Scenarios

- **Offence Committed:**
 - *Scenario:* A layperson informs a bhikkhu that she is saving money to offer him a robe. Without any invitation for input, the bhikkhu asks her to purchase a robe made of a superior fabric that costs more than she intended. She complies and offers the upgraded robe. The bhikkhu commits a **nissaggiya pācittiya** offence and must forfeit the robe.
- **No Offence (Invitation):**
 - *Scenario:* The layperson tells the bhikkhu, "Please let me know if you have any specific needs or preferences for your robe." The bhikkhu then requests a robe of certain dimensions or material. Since the layperson invited the request, no offence is committed.
- **No Offence (Equal Value):**
 - *Scenario:* The bhikkhu asks for a different type of robe, but it does not cost more than the one the layperson planned to offer. There is no offence because the value has not increased.
- **No Offence (Relative Layperson):**
 - *Scenario:* A bhikkhu's sister, who is a layperson, plans to offer him a robe. The bhikkhu requests a specific type of robe. Since she is a relative, no offence is committed.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on gratitude and humility, focusing on appreciating support without desire for specific qualities.
- **Reflection Sharing:** Invite students to discuss moments of receiving support or gifts with gratitude and how non-attachment to quality fosters contentment.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on robe-related rules and the importance of respecting lay-monk boundaries in material requests.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining key terms like “cīvaracetāpannaṃ” (robe being saved for offering) and “pācittiya” (offense).
- Explain the rule’s purpose, emphasizing the importance of accepting lay support as it is, without influence based on personal preferences.
- Highlight that if a lay supporter saves funds to offer a robe, the bhikkhu should avoid specifying qualities such as size, softness, or other features. If the value of the requested robe does not exceed the originally intended value, no offense is committed.

2. Discussion-Based Teaching:

- Lead a discussion on the ethical implications of this rule. Encourage students to explore how this practice supports gratitude, humility, and non-attachment in receiving support.
- Discuss scenarios where expressing preferences could inadvertently place pressure on a lay supporter, and the potential impact this has on the bhikkhu-lay relationship.

3. Interactive Discussion:

- Present hypothetical scenarios where a bhikkhu is offered a robe by a layperson and may feel inclined to express preferences. Discuss respectful responses that align with the rule.
- Highlight the difference between an unconditional offering and one where a layperson has extended an invitation for specific needs.

4. Reflection Writing:

Ask students to write about a time they received support without specifying preferences and reflect on how it influenced their feelings of contentment and gratitude.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice responding to lay supporters offering robes, demonstrating ways to graciously accept without requesting specific qualities.
- **Group Reflection:** Following the role-play, facilitate a discussion on the experience, emphasizing insights on gratitude and non-attachment.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Using dice, generate scenarios involving robe offerings from laypeople with various conditions or invitations. Students roll the dice, discuss the scenario, and practice applying the rule by choosing humble, non-specific responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display examples of respectful interactions involving robe offerings, emphasizing non-specific responses.
- **Auditory:** Share a story of a revered monk who demonstrated contentment by accepting all offerings with gratitude.
- **Kinesthetic:** Engage students in role-play to practice appropriate language and gestures when receiving offerings.
- **Tactile:** Provide small robe samples to reinforce the idea of non-attachment to quality and to accept all forms of support with humility.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in role-plays, noting their attentiveness to expressing humility and gratitude.
- **Self-Assessment:** Encourage students to reflect on their understanding of contentment and non-attachment to possessions.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to test comprehension of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of observing humility and contentment in accepting support.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing contentment and non-attachment affects their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling to document daily experiences with humility and non-attachment in lay interactions.
- **Mindfulness Bell:** Use a bell to remind students to appreciate all offerings without preference.
- **Precept Cards:** Provide cards summarizing the rule as a daily reminder to practice contentment and gratitude.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Foster dialogue on humility and simplicity in monastic life.
- **Experiential Learning:** Use role-play to practice appropriate, non-specific responses to robe offerings.
- **Socratic Method:** Employ guided questioning to encourage reflection on gratitude and contentment.
- **Storytelling:** Share narratives that highlight appreciation and simplicity in receiving support.
- **Case Study Method:** Analyze real-world scenarios involving robe requests to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-play to practice non-specific responses to material offers.
2. **Reflection:** Reflect on the emotional and ethical aspects of receiving offerings with humility.
3. **Conceptualization:** Connect the rule to Buddhist values of non-attachment, simplicity, and gratitude.
4. **Application:** Develop strategies for maintaining contentment and restraint in material interactions.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries to track insights on observing humility and simplicity.
- **End of Lesson Reflection:** Invite students to share how the rule strengthens their practice of gratitude and non-attachment.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 8 by accepting offerings with simplicity, avoiding requests for specific qualities. Offer individual check-ins to discuss any challenges or reflections, providing guidance on maintaining humility, gratitude, and non-attachment in daily practice.

Nissaggiya Pācittiya 9: Refraining from Requesting Combined High-Quality Robe from Multiple Donors

Subtitle:

Vinaya Rule on Soliciting Joint Offerings of Robes - Nissaggiya Pācittiya 9, Cīvara Chapter

1. Pali Script and English Translation

Pali Script:

"bhikkhuṃ paneva uddissa ubhinnaṃ aññātakānaṃ gahapatīnaṃ vā gahapatānīnaṃ vā paccekacīvaracetāpannāni upakkhaṭāni honti 'imehi mayaṃ paccekacīvaracetāpannehi paccekacīvarāni cetāpetvā itthannāmaṃ bhikkhuṃ cīvarehi acchādessāmā' ti, tatra ceso bhikkhu pubbe appavārīto upasaṅkamitvā cīvare vikappaṃ āpajjeyya 'sādhu vata maṃ āyasmanto imehi paccekacīvaracetāpannehi evarūpaṃ vā evarūpaṃ vā vīvaraṃ cetāpetvā acchādettha ubhāva santā ekenā' ti kalyāṇakamyataṃ upādāya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu approaches two lay supporters (not relatives) who are each saving to offer him a robe, and without prior invitation, asks them to combine their resources to provide a higher-quality robe with specific features, it entails a pācittiya offense, necessitating the forfeiture of the robe."

Key Aspects: This rule discourages bhikkhus from manipulating donors to combine efforts for a better-quality robe than initially intended. It promotes simplicity, contentment, and respect in accepting offerings as they are, without pressuring lay supporters into collaboration for personal preferences.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of accepting lay offerings with humility and without imposing specifications, particularly from multiple donors. This rule fosters gratitude and contentment, preventing undue influence over lay supporters. Bhikkhus learn to appreciate each offering as it is, honoring the lay community's intentions and maintaining respectful relationships.

3. Objectives

1. **Understanding:** Comprehend the ethical significance of accepting offerings without requesting combined or enhanced versions from multiple lay supporters.
2. **Application:** Practice restraint and contentment in accepting offerings, avoiding any influence over the quality or specifics of the gift.
3. **Reflection:** Reflect on humility, respect, and gratitude for lay offerings, emphasizing simplicity and non-attachment in monastic life.

Aspect	Details
Rule Summary	A bhikkhu must not request a higher-quality or more valuable robe from two laypeople (dāyakas) who are each saving money to offer him a robe individually, unless they have invited such a request. If he does so and receives the robe as per his request, he must forfeit it and confess a pācittiya offence.
Definition of Offence	- Unsolicited Request to Combine Offerings: The bhikkhu approaches two non-related laypeople who are each planning to offer him a robe separately. - Request for Combined Higher-Value Robe: He asks them to pool their resources to provide one robe of higher value than what each had intended individually. - Specifying Enhancements: He imposes specifications such as increased size, superior material, or other enhancements. - Result: He receives the robe according to his enhanced request.
Conditions for Violation	- The laypeople are not relatives of the bhikkhu. - The laypeople have not invited the bhikkhu to make specific requests regarding the robe. - The bhikkhu initiates the request without prior prompting. - The bhikkhu's request leads the laypeople to spend more than they each initially intended. - The bhikkhu receives the robe as per his request.

Example Scenarios

- **Offence Committed:**
 - *Scenario:* A bhikkhu commissions a floor mat made entirely from black sheep's wool for his personal use. Aware that it is made only of black wool, upon receiving it, he commits a **nissaggiya pācittiya** offence and must forfeit the mat and confess.
- **No Offence (Mixed Colors):**
 - *Scenario:* A bhikkhu uses a floor covering made from black wool mixed with white or brown wool. Since the mat is not made **only** of black wool, no offence is committed.
- **No Offence (Unaware):**
 - *Scenario:* A bhikkhu accepts a floor covering not knowing it's made entirely of black sheep's wool. Upon discovering the material, he must forfeit it but has not committed an offence until becoming aware.
- **No Offence (Non-Floor Items):**
 - *Scenario:* A bhikkhu uses a sitting cloth or blanket made entirely of black wool. Since the rule specifically applies to floor coverings (**santhata**), no offence is committed for other items.

Exceptions	- Invitation Extended: If the laypeople invite the bhikkhu to specify the robe's qualities or suggest pooling resources, no offence is committed. - Equal or Lesser Value: If the requested robe does not exceed the combined value of the robes the laypeople initially intended to offer, there is no offence. - Relative Laypeople: Accepting such a request from relatives does not constitute an offence.
Consequence	- Nissaggiya Pācittiya: The bhikkhu must forfeit the robe and confess the offence to another bhikkhu. - Irremediable Forfeiture: The robe must be relinquished permanently and cannot be reclaimed.
Purpose of the Rule	- Preventing Exploitation: To avoid placing undue financial burdens on lay supporters by manipulating their generosity. - Encouraging Contentment: To promote simplicity and satisfaction with what is offered voluntarily. - Maintaining Proper Relations: To foster respectful and non-coercive relationships between the monastic community and lay supporters.
Method of Forfeiture	- The bhikkhu relinquishes the robe to another bhikkhu or a group of bhikkhus, stating the nature of the offence. - The robe is then dealt with according to Vinaya procedures, possibly being redistributed appropriately or given to laypeople.

Restoration	- After forfeiture and confession, the bhikkhu is considered purified of the offence. - The bhikkhu cannot reclaim the forfeited robe but may receive robes in the future through proper means.
Notes	- Simplicity and Restraint: Bhikkhus are encouraged to accept offerings without seeking enhancements. - Ethical Conduct: Making unsolicited requests for better or more expensive items can strain the goodwill between bhikkhus and lay supporters. - Respect for Laypeople: Acknowledges the importance of laypeople's voluntary generosity without undue influence.

Key Points to Remember

1. **Do Not Solicit Enhanced Offerings:** Avoid asking lay supporters to combine resources for a more valuable robe unless they have invited such a request.
2. **Respect Individual Intentions:** Accept what each layperson intends to offer individually without seeking to increase the value.
3. **Contentment:** Practice satisfaction with simple offerings, embodying the principle of minimalism.
4. **Forfeiture and Confession:** If the rule is violated, the robe must be forfeited, and the offence confessed to rectify the situation.
5. **Maintain Harmonious Relations:** Upholding this rule strengthens trust and respect between the monastic community and lay supporters.

Example Scenarios

- **Offence Committed:**
 - *Scenario:* Two laypeople, who are not related to the bhikkhu, each plan to offer him a robe. The bhikkhu, without being invited to make requests, approaches them and suggests they pool their resources to buy him a single, higher-quality robe with specific features (e.g., better fabric, larger size). They agree and present him with the robe as per his request. The bhikkhu commits a **nissaggiya pācittiya** offence and must forfeit the robe and confess.
- **No Offence (Invitation Extended):**
 - *Scenario:* The two laypeople tell the bhikkhu, "Venerable sir, please let us know if there is a specific robe you need. We are happy to combine our offerings to provide you with what would be most useful." The bhikkhu then requests a robe with certain qualities. Since they invited the request, no offence is committed.
- **No Offence (Equal Value):**
 - *Scenario:* The bhikkhu asks the two laypeople to combine their offerings for a robe that does not exceed the total value of what they each intended to offer separately. There is no offence because the combined value has not increased beyond their initial intentions.

- **No Offence (Relative Laypeople):**

- *Scenario:* The bhikkhu's siblings, who are laypeople, plan to offer him robes individually. The bhikkhu suggests they combine their offerings for a single robe of higher quality. Since they are relatives, no offence is committed.

Purpose and Significance of the Rule

- **Avoiding Coercion:** Prevents bhikkhus from pressuring laypeople into giving more than they intended, preserving the voluntary nature of generosity.
- **Promoting Humility:** Encourages bhikkhus to accept offerings humbly without seeking personal gain or luxury.
- **Strengthening Trust:** Maintains the integrity of the Saṅgha by ensuring ethical interactions with the lay community.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on gratitude and simplicity, cultivating contentment with what is offered.
- **Reflection Sharing:** Invite students to share thoughts on appreciating all forms of support without influencing or modifying them to suit personal preferences.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on robe-related rules, emphasizing the importance of accepting offerings as they are.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “paccekacīvaracetāpannāni” (individual robe offerings) and “pācittiya” (offense).
- Explain the rule’s purpose, highlighting the values of humility, simplicity, and respectful acceptance of lay support without requests for upgrades or joint offerings.
- Emphasize that a bhikkhu should not impose preferences or request collaboration between donors for a better-quality robe. Any effort to manipulate lay support results in forfeiture of the item.

2. Discussion-Based Teaching:

- Lead a discussion on the ethical importance of non-attachment and gratitude in monastic life.
- Encourage students to explore how this rule supports a balanced relationship with lay supporters by fostering humility and respect for their offerings.

3. Interactive Discussion:

- Present scenarios where a bhikkhu might feel tempted to influence lay supporters for a joint offering. Discuss respectful responses that align with this rule, highlighting gratitude and simplicity.
- Clarify appropriate responses if lay supporters independently offer a combined robe, emphasizing that the bhikkhu should not suggest or request it.

4. Reflection Writing:

Ask students to reflect on a time they received support without altering the gift to meet personal preferences, noting how this approach cultivated gratitude and contentment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** Pair students to practice respectful responses in scenarios where lay supporters independently offer or inquire about specific robe needs. Students practice responding with humility, without suggesting collaboration or enhanced quality.
- **Reflection Circle:** Following the role-play, facilitate a discussion on insights gained from practicing non-specific and grateful responses.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to generate scenarios where bhikkhus encounter robe offers from multiple lay supporters. Students roll the dice, discuss the scenario, and practice applying the rule by choosing humble responses without suggesting collaboration or upgrades.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display illustrations of respectful lay-bhikkhu interactions, highlighting responses to individual offerings without preferences.
- **Auditory:** Share a story of a revered monk who demonstrated contentment and gratitude by accepting all offerings as they were.
- **Kinesthetic:** Engage students in role-play to practice responses that align with humility and non-attachment.
- **Tactile:** Provide robe samples to reinforce the concept of simplicity and acceptance of all forms of support.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe students' engagement in role-plays, noting attentiveness to humility and simplicity in responses.
- **Self-Assessment:** Encourage students to reflect on their understanding of contentment and gratitude in accepting lay support.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's application.
2. **Reflection Journals:** Weekly entries documenting experiences with simplicity and humility in receiving offerings.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing gratitude and contentment in accepting support influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on contentment with minimal possessions and respectful lay interactions.
- **Mindfulness Bell:** Use a bell to remind students to maintain gratitude for all offerings, without preferences.
- **Precept Cards:** Distribute cards summarizing the rule as a reminder for daily practice of humility and gratitude.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Foster dialogue on humility, gratitude, and non-attachment in accepting lay support.
- **Experiential Learning:** Use role-play to practice appropriate, non-specific responses to lay offerings.
- **Socratic Method:** Guided questioning to encourage critical thinking on simplicity and respect in monastic life.
- **Storytelling:** Share narratives illustrating contentment with all forms of support.
- **Case Study Method:** Analyze scenarios where bhikkhus may be tempted to influence donor offerings and explore correct conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-play to practice non-specific responses to material offers from multiple supporters.
2. **Reflection:** Reflect on the emotional and ethical aspects of accepting lay support with humility.
3. **Conceptualization:** Connect the rule to Buddhist values of non-attachment, simplicity, and respect for lay offerings.
4. **Application:** Develop strategies for maintaining contentment and simplicity in interactions involving lay support.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Use scenario-based questions to assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries to track insights on observing humility and simplicity.
- **End of Lesson Reflection:** Invite students to share how the rule strengthens their practice of gratitude and respect in monastic life.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 9 by accepting all lay offerings with simplicity, avoiding requests for specific qualities or collaborations. Offer individual check-ins to discuss any challenges or reflections and provide guidance on practicing humility and gratitude in daily practice.

Nissaggiya Pācittiya 10: Guidelines on Engaging with Kappiyas (Lay Agents) and Respectful Boundaries in Requesting Support

Subtitle:

Vinaya Rule on Managing Robe Requests Through Kappiyas - Nissaggiya Pācittiya 10, Cīvara Chapter

1. Pali Script and English Translation

Pali Script:

"bhikkhuṃ paneva uddissa rājā vā rājabhoggo vā brāhmaṇo vā gahapatiko vā dūtena cīvaracetāpannaṃ paṇeṇya 'iminā cīvaracetāpannena cīvaraṃ cetāpetvā itthannāmaṃ bhikkhuṃ cīvarena acchādehī' ti..."

English Translation:

"If a person sends an emissary to a bhikkhu with money intended for a robe, and the emissary asks the bhikkhu to accept the money, the bhikkhu should respond, 'I do not accept money, but I can accept a robe.' If the emissary then suggests appointing a kappiya (lay agent), the bhikkhu may refer to an existing kappiya or appoint one at this point if requested. The bhikkhu may only remind the kappiya of the robe need three times verbally and may silently appear before the kappiya up to six times without pressuring. Any further attempts to secure the robe will entail a pācittiya offense."

Key Aspects: This rule encourages restraint, patience, and humility in bhikkhus when engaging with kappiyas, respecting the process without exerting pressure. Bhikkhus are taught to follow a structured, respectful method when reminding kappiyas, maintaining boundaries in their needs and requests.

2. Purpose of the Lesson

This lesson aims to help bhikkhus understand respectful and structured communication with kappiyas, fostering humility and patience. This rule helps maintain monastic boundaries by discouraging bhikkhus from being overly assertive or demanding, reinforcing a disciplined approach to lay support. It also promotes respect for lay supporters' roles in providing material offerings without direct engagement with money.

3. Objectives

1. **Understanding:** Comprehend the rule's structure and ethical principles for managing robe requests through kappiyas.
2. **Application:** Practice the prescribed method for communicating needs to kappiyas with patience, adhering to limits on reminders.
3. **Reflection:** Reflect on values of humility, self-restraint, and respect in monastic interactions with lay agents and supporters.

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Aspect	Details
Rule Summary	A bhikkhu should not appoint a kappiya on his own or act overly assertive with a kappiya who is assisting in procuring items. The bhikkhu should avoid directly handling money and must adhere to proper procedures when receiving a robe or other necessities through a kappiya.
Initial Refusal of Money	If an emissary approaches a bhikkhu with money intended for a robe, the bhikkhu must refuse, stating: "I do not accept money. I can only accept a robe."
Role of the Emissary	The emissary can then offer to appoint a kappiya if the bhikkhu agrees or already has one. This kappiya is then responsible for handling the money to procure the robe.
Communication with Kappiya	Once the kappiya understands the purpose of the funds, they inform the bhikkhu: "Venerable, I made the said kappiya understand clearly what is meant; at the required time, you could go to him so as to get a robe."
Requesting a Robe from Kappiya	The bhikkhu may tell the kappiya, "I need a robe," up to three times as a reminder. After three oral requests, if the robe is still not obtained, the bhikkhu may visit the kappiya up to six times, standing silently each time to indicate the need.
Limitations on Repeated Requests	If, after three verbal requests and six silent visits, the bhikkhu still does not receive the robe, any further attempts (verbal or otherwise) may lead to a violation. Accepting the robe after additional actions would require abandoning the robe and result in a pācittiya offense.
Final Step if Robe is Unobtainable	If the robe is not obtained after the specified reminders, the bhikkhu should inform the original dāyaka (donor) that the money was entrusted but the item was not received, advising the donor to retrieve their money to ensure it is not lost.
Application to Other Offerings	This rule applies similarly to other necessities, including exercise books, food, medicine, and lodging.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on humility, patience, and contentment with minimal possessions.
- **Reflection Sharing:** Invite students to share reflections on recent instances of managing material needs with gratitude and patience.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Review the previous lesson on managing lay support with boundaries, discussing the importance of respectful, restrained interactions.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, emphasizing terms like “kappiya” (lay agent) and “pācittiya” (offense).
- Explain the rule’s purpose, focusing on self-restraint, respect, and patience in requesting material support.
- Describe the process:
 - When offered money indirectly, the bhikkhu should politely inform the emissary that he can only accept robes, not money.
 - The emissary may suggest appointing a kappiya if they are not already established, allowing indirect support.
 - The bhikkhu can remind the kappiya of his need for a robe up to three times verbally and appear before them in silence up to six times.
 - Any further action to obtain the robe after these reminders results in a pācittiya offense.

2. Discussion-Based Teaching:

- Lead a discussion on how structured communication with kappiyas supports respectful lay-monk relationships.
- Encourage students to explore how this rule embodies the values of patience, humility, and minimal attachment to material support.

3. Interactive Discussion:

- Present scenarios where a bhikkhu needs a robe and explain how to follow this method.
- Discuss alternative ways of managing robe needs without directly requesting money or exerting pressure on lay supporters.

4. Reflection Writing:

Ask students to write about a time they managed a need with patience and humility, reflecting on how these values contributed to their practice.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** Pair students to practice dialogues with kappiyas or emissaries, adhering to the respectful method of reminders without pressure.
- **Group Reflection:** After role-playing, discuss insights on patience and restraint, emphasizing how they maintain harmony and respect in lay-monk interactions.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to generate scenarios where bhikkhus interact with kappiyas regarding robe needs. Students roll the dice, discuss the scenario, and apply the rule to practice the structured communication and boundaries outlined in Nissaggiya Pācittiya 10.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Use diagrams illustrating the proper sequence for kappiya interactions, emphasizing the verbal and non-verbal limits.
- **Auditory:** Share a story of a revered monk who exemplified humility and patience in handling lay support.
- **Kinesthetic:** Engage in role-playing scenarios to practice verbal and non-verbal reminders to kappiyas, focusing on non-attachment.
- **Tactile:** Provide robe samples as visual and tactile reminders of the simplicity and restraint in material interactions.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in role-plays, noting their attentiveness to patience and humility.
- **Self-Assessment:** Encourage students to reflect on their understanding of respectful boundaries in lay interactions.

Assessment Methods:

1. **Quizzes:** Scenario-based questions to assess comprehension of kappiya interactions.
2. **Reflection Journals:** Weekly entries documenting experiences with humility and restraint in lay interactions.
3. **Participation Scoring:** Evaluate student involvement in discussions and role-plays.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing patience and humility affects their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on contentment and restraint in handling lay interactions.
- **Mindfulness Bell:** Use a bell to remind students of simplicity and non-attachment in robe requests.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in kappiya interactions.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on humility and patience in kappiya interactions.
- **Experiential Learning:** Use role-playing to practice kappiya communication.
- **Socratic Method:** Guided questioning to deepen understanding of restraint and respect.
- **Storytelling:** Share narratives illustrating patience in monastic requests.
- **Case Study Method:** Analyze scenarios involving kappiyas and explore respectful communication.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-play to practice non-demanding interactions with kappiyas.
2. **Reflection:** Reflect on the emotional and ethical aspects of managing requests with restraint.
3. **Conceptualization:** Connect the rule to Buddhist values of non-attachment, humility, and respectful lay-monk relations.
4. **Application:** Develop strategies for mindful interaction with kappiyas, respecting boundaries in material support.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess understanding before and after the lesson.
- **Reflection Journals:** Weekly journal entries track insights on observing restraint and humility.
- **End of Lesson Reflection:** Invite students to discuss how the rule enhances their practice of humility and patience.

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Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 10 by practicing the structured approach to kappiya interactions and by avoiding undue influence on lay agents. Offer individual check-ins to discuss challenges or reflections on practicing restraint and humility in material requests.

Rule Number	Rule Summary	Description of Violation	Consequence
1	Keeping Extra Robe-Cloth	A bhikkhu keeps extra robe-cloth beyond ten days after finishing his robe when kathina privileges are ended.	Forfeiture and Confession
2	Separation from Robes	A bhikkhu dwells apart from any of his three robes for a night without authorization.	Forfeiture and Confession
3	Out-of-Season Robe-Cloth	Keeps out-of-season robe-cloth for more than a month with an expectation for additional cloth.	Forfeiture and Confession
4	Assistance from Bhikkhunī	Accepts washing, dyeing, or beating of a used robe by a bhikkhunī unrelated to him.	Forfeiture and Confession
5	Receiving Robe-Cloth from Bhikkhunī	Accepts robe-cloth from an unrelated bhikkhunī, except in exchange.	Forfeiture and Confession
6	Requesting Robe-Cloth	Asks for robe-cloth from a householder without a valid reason, like robbery or destruction of his robe.	Forfeiture and Confession
7	Accepting Excess Robes	Accepts more than enough for an upper and a lower robe from a householder.	Forfeiture and Confession
8	Robe Fund Stipulation	Requests specific details about a robe from a prepared robe fund set aside by an unrelated householder.	Forfeiture and Confession
9	Multiple Robe Funds	Suggests combining multiple robe funds from different householders for one robe, seeking something fine.	Forfeiture and Confession
10	Handling Robe Funds	Exceeds permissible silent requests when receiving a robe via a steward from a robe fund sent by a king or layperson.	Forfeiture and Confession

Nissaggiya Pācittiya 11: Rules on Accepting Carpets Made with Silk

Subtitle:

Vinaya Rule on Silk-Containing Carpets - Nissaggiya Pācittiya 11, Kosiya Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu kosiyaṃ issakam santhataṃ kāraṇeṃ, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu has a carpet made with silk, he incurs a pācittiya offense, necessitating the forfeiture of the carpet. Even if the carpet contains only a small amount of silk, the offense still applies. Using silk items like an anti-dust cloth, curtain, floor cover, or pillow does not entail this offense."

Key Aspects: This rule encourages simplicity and adherence to monastic principles, discouraging bhikkhus from using luxurious items. Carpets containing silk, even in small amounts, are considered excessive and incompatible with monastic values of renunciation and humility.

2. Purpose of the Lesson

The purpose of this lesson is to instill an understanding of simplicity in material possessions, particularly avoiding luxurious items like silk carpets. This rule promotes non-attachment to luxury and reinforces a lifestyle of minimalism and renunciation. By following this rule, bhikkhus cultivate respect for the principles of simplicity, humility, and detachment from sensory pleasures.

3. Objectives

- 1. **Understanding:** Comprehend the ethical and practical importance of avoiding luxurious materials such as silk in monastic possessions.
- 2. **Application:** Practice discernment in accepting offerings, especially carpets and other floor coverings, ensuring they adhere to simplicity.
- 3. **Reflection:**Reflect on the values of humility, non-attachment, and minimalism in monastic life, enhancing respect for monastic boundaries.

Aspect	Details
Rule Summary	A bhikkhu must not have a floor covering (santhata) made that contains silk. If he acquires such an item, he must forfeit it and confess a pācittiya offence.
Definition of Offence	- Acquiring Silk-Containing Floor Covering: Involves arranging to have a floor covering made with silk or accepting such an item. - Floor Covering (Santhata): Refers specifically to carpets or mats used on the floor, not to be confused with the sitting cloth (nissīdana).
Conditions for Violation	- The bhikkhu knowingly arranges for a silk-containing floor covering to be made or accepts one offered to him. - The item contains silk, even if it is only a small amount or does not have a single thread of silk visible.
Exceptions	- Other Silk Items: Using silk for anti-dust cloths, curtains, floor covers, or pillows does not constitute an offence. - Unintentional Receipt: If a bhikkhu receives such a floor covering without knowing it contains silk, there is no offence until he becomes aware of it.
Consequence	- Nissaggiya Pācittiya: The bhikkhu must forfeit the silk-containing floor covering and confess the offence to another bhikkhu.

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Purpose of the Rule	- Simplicity and Non-Attachment: Encourages bhikkhus to live simply and avoid luxurious items associated with wealth and sensual pleasure.
	- Uniformity: Maintains consistency in monastic requisites, preventing distinctions based on material luxury.
Method of Forfeiture	- The bhikkhu relinquishes the item to another bhikkhu or a group of bhikkhus, stating the nature of the offence.
	- The item is then dealt with according to Vinaya procedures, possibly being donated to laypersons or properly disposed of.
Restoration	- After forfeiture and confession, the bhikkhu is considered purified of the offence and may continue his practice without the prohibited item.
Notes	- Modern Context: Such silk-containing floor coverings are rare today; however, the principle applies to avoiding indulgence in luxury materials.
	- Distinction: Do not confuse santhata (floor covering) with nissīdana (sitting cloth); the rule specifically targets floor coverings containing silk.

Example Scenarios

- **Offence Committed:**
 - *Scenario:* A bhikkhu arranges to have a floor carpet made that includes silk threads for his dwelling. Aware that it contains silk, upon receiving it, he commits a **nissaggiya pācittiya** offence and must forfeit the carpet and confess.
- **No Offence (Other Items):**
 - *Scenario:* A bhikkhu uses a silk curtain or a silk pillow in his dwelling. Since the rule specifically applies to floor coverings, no offence is committed.
- **No Offence (Unaware):**
 - *Scenario:* A bhikkhu accepts a floor covering not knowing it contains silk. Upon discovering the silk content, he must forfeit it but has not committed an offence until becoming aware.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on renunciation and non-attachment, cultivating an attitude of simplicity in material possessions.
- **Reflection Sharing:** Invite students to discuss personal experiences with managing material items and how they practice simplicity and minimalism in daily life.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on simplicity in possessions, emphasizing the importance of avoiding unnecessary luxury.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “kosiyaṃissakam” (containing silk) and “pācittiya” (offense).
- Explain the rule’s purpose, emphasizing simplicity and avoiding luxurious or high-quality materials like silk.
- Discuss items that are permitted (anti-dust cloth, curtain, floor cover, pillow) versus those prohibited (carpets with silk).

2. Discussion-Based Teaching:

- Lead a discussion on the significance of avoiding luxurious materials, especially silk. Encourage students to reflect on the importance of maintaining simplicity in monastic life.
- Discuss scenarios where a bhikkhu may encounter offerings containing silk and the appropriate responses.

3. Interactive Discussion:

- Present scenarios where a bhikkhu is offered a carpet with or without silk, guiding students to determine the appropriate course of action according to the rule.
- Clarify distinctions between acceptable and non-acceptable items, reinforcing the principle of minimalism.

4. Reflection Writing:

Ask students to write about a time they practiced restraint in accepting material offerings, noting how this reinforced their commitment to simplicity.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for respectfully declining offerings of luxurious items like silk carpets.
- **Reflection Circle:** Following role-play, discuss insights on simplicity and humility, focusing on the importance of resisting luxury and sensory pleasures.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to generate scenarios where bhikkhus encounter items containing silk or other luxurious materials. Students roll the dice, discuss each scenario, and practice applying the rule by choosing simple, respectful responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of acceptable and non-acceptable floor coverings, emphasizing the simplicity of non-luxurious items.
- **Auditory:** Share a story of a revered monk who practiced simplicity by avoiding all forms of luxury.
- **Kinesthetic:** Engage in role-play to practice respectful responses when encountering luxurious offerings.
- **Tactile:** Provide samples of simple materials that meet the monastic standards, reinforcing the commitment to minimalism.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to simplicity.
- **Self-Assessment:** Encourage students to reflect on how this rule influences their approach to material offerings.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule.
2. **Reflection Journals:** Weekly entries documenting experiences of simplicity and humility in accepting material offerings.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing simplicity and humility affects their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on experiences with restraint and simplicity in handling material items.
- **Mindfulness Bell:** Use a bell to remind students of simplicity and non-attachment in their material choices.
- **Precept Cards:** Provide cards summarizing the rule to reinforce daily mindfulness in avoiding luxury.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on the importance of simplicity in possessions.
- **Experiential Learning:** Use role-playing to practice respectful acceptance or refusal of material offerings.
- **Socratic Method:** Employ guided questioning to encourage reflection on the values of humility and non-attachment.
- **Storytelling:** Share narratives illustrating simplicity in monastic life.
- **Case Study Method:** Analyze scenarios involving material offerings to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice refusing luxurious items.
2. **Reflection:** Reflect on the emotional and ethical aspects of accepting simple materials.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity, humility, and non-attachment.
4. **Application:** Develop strategies for mindfully interacting with lay supporters and managing material possessions.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries to track insights on observing simplicity and humility.
- **End of Lesson Reflection:** Invite students to share how the rule strengthens their practice of contentment and non-attachment.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 11 by practicing discernment in accepting offerings and prioritizing simplicity. Offer individual follow-ups to discuss any challenges or reflections, providing guidance on humility and minimalism in daily practice.

Nissaggiya Pācittiya 12: Guidelines on Floor Carpets Made from Black Sheep Wool

Subtitle:

Vinaya Rule on Accepting Black Wool Carpets - Nissaggiya Pācittiya 12, Kosiya Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu suddhakālakānaṃ eḷakalomānaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu sews or has someone else offer him a floor carpet made solely of black sheep wool, he incurs a pācittiya offense, requiring the carpet's forfeiture."

Key Aspects: This rule discourages the use of pure black wool carpets, promoting simplicity and avoiding items considered luxurious or ostentatious. Bhikkhus are encouraged to accept only basic, unembellished materials, reflecting the values of humility and renunciation in their possessions.

2. Purpose of the Lesson

The purpose of this lesson is to instill in bhikkhus an understanding of the importance of avoiding certain materials deemed excessive or luxurious. By refusing pure black wool carpets, bhikkhus practice restraint and align with the monastic values of simplicity, humility, and renunciation. This rule discourages indulgence in unique or ornamental materials, reinforcing a lifestyle focused on minimalism and detachment.

3. Objectives

1. **Understanding:** Comprehend the ethical and practical reasons for avoiding carpets made solely of black sheep wool.
2. **Application:** Practice discernment in accepting floor coverings, ensuring that they meet the standard of simplicity without using luxury materials.
3. **Reflection:** Reflect on the values of humility, non-attachment, and simplicity in monastic life, fostering an appreciation for restraint in material possessions.

Aspect	Details
Rule Summary	A bhikkhu must not have a floor covering (santhata) made entirely of black sheep's wool. If he acquires such an item, he must forfeit it and confess a pācittiya offence.
Definition of Offence	- Acquiring All-Black Wool Floor Covering: Involves arranging to have a floor covering made entirely from black sheep's wool or accepting such an item. - Floor Covering (Santhata): Refers specifically to carpets or mats used on the floor.
Conditions for Violation	- The bhikkhu knowingly arranges for or accepts a floor covering made only of black sheep's wool, without any other colors mixed. - The item is intended for his use.
Exceptions	- Mixed Colors: If the floor covering includes black wool mixed with other colors, no offence is committed. - Unintentional Receipt: If a bhikkhu receives such a floor covering without knowing it's made entirely of black wool, there is no offence until he becomes aware of it.
Consequence	- Nissaggiya Pācittiya: The bhikkhu must forfeit the all-black wool floor covering and confess the offence to another bhikkhu.

Example Scenarios

- **Offence Committed:**
 - *Scenario:* A bhikkhu commissions a floor mat made entirely from black sheep's wool for his personal use. Aware that it is made only of black wool, upon receiving it, he commits a **nissaggiya pācittiya** offence and must forfeit the mat and confess.
- **No Offence (Mixed Colors):**
 - *Scenario:* A bhikkhu uses a floor covering made from black wool mixed with white or brown wool. Since the mat is not made **only** of black wool, no offence is committed.
- **No Offence (Unaware):**
 - *Scenario:* A bhikkhu accepts a floor covering not knowing it's made entirely of black sheep's wool. Upon discovering the material, he must forfeit it but has not committed an offence until becoming aware.
- **No Offence (Non-Floor Items):**
 - *Scenario:* A bhikkhu uses a sitting cloth or blanket made entirely of black wool. Since the rule specifically applies to floor coverings (**santhata**), no offence is committed for other items.

Purpose of the Rule	- Avoiding Luxury and Vanity: Black wool was considered luxurious and could be associated with vanity or status. - Simplicity: Encourages bhikkhus to live simply and not seek special or distinctive items. - Uniformity: Maintains consistency in monastic requisites, preventing distinctions based on materials or colors.
Method of Forfeiture	- The bhikkhu relinquishes the item to another bhikkhu or a group of bhikkhus, stating the nature of the offence. - The item is then dealt with according to Vinaya procedures, possibly being donated to laypersons or properly disposed of.
Restoration	- After forfeiture and confession, the bhikkhu is considered purified of the offence and may continue his practice without the prohibited item.
Notes	- Modern Context: While floor coverings made entirely of black sheep's wool may be rare today, the principle applies to avoiding special or luxurious materials that set one apart. - Distinction: The rule specifically targets floor coverings made only of black wool; mixtures with other colors are acceptable.

Key Points to Remember

1. **Do Not Use All-Black Wool Floor Coverings:** Bhikkhus should avoid floor coverings made entirely from black sheep's wool.
2. **Forfeiture and Confession:** If such an item is acquired, it must be forfeited, and the offence confessed to another bhikkhu.
3. **Exceptions for Mixed Colors:** Floor coverings made with black wool mixed with other colors are permissible and do not constitute an offence.
4. **Awareness is Crucial:** The offence is committed when the bhikkhu knowingly arranges for or accepts an all-black wool floor covering.
5. **Maintain Monastic Standards:** Upholding this rule supports the monastic ideals of modesty, simplicity, and non-distinction.

Purpose and Significance of the Rule

- **Simplicity and Non-Attachment:** Encourages bhikkhus to avoid special or luxurious items that might lead to attachment or a sense of vanity.
- **Preventing Distinction:** Using distinctive items could create divisions or a sense of superiority within the monastic community.
- **Cultural Context:** In ancient times, black wool was considered valuable and could symbolize status. This rule helps prevent bhikkhus from seeking such status symbols.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on simplicity and detachment, focusing on cultivating contentment with the basics and avoiding indulgence.
- **Reflection Sharing:** Invite students to discuss any recent experiences where they chose simplicity over luxury in their belongings or actions.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on simplicity and minimalism, emphasizing how these values support a monastic life free from attachment to material goods.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, focusing on terms like “suddhakāḷakāṇaṃ eḷakalomāṇaṃ” (pure black sheep wool) and “pācittiya” (offense).
- Explain the rule’s purpose, which encourages simplicity by prohibiting carpets made from purely black wool, a material considered unique and possibly luxurious.
- Discuss how this rule supports humility by steering bhikkhus away from items that may appear overly elaborate or indulgent.

2. Discussion-Based Teaching:

- Lead a discussion on why certain materials, such as black sheep wool, are restricted for monastic use. Emphasize that choosing simpler, more common materials reflects respect for monastic discipline and renunciation.
- Discuss alternatives for floor coverings that align with monastic values and support the commitment to non-attachment.

3. Interactive Discussion:

- Present hypothetical scenarios where a bhikkhu might be offered or encouraged to use a black wool carpet. Guide students to determine the proper response according to this rule, reinforcing humility and simplicity.
- Discuss ways to graciously decline luxurious offerings without offending lay supporters.

4. Reflection Writing:

Ask students to reflect on a time they were offered or tempted by something luxurious and chose simplicity instead. Encourage them to consider how this reinforced their monastic values.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for respectfully declining offerings of carpets made from black wool, emphasizing gratitude and commitment to simplicity.
- **Reflection Circle:** After role-playing, facilitate a discussion on the experience, highlighting the value of non-attachment and gratitude in accepting only what is necessary.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios where bhikkhus encounter various carpet or floor covering offerings, including luxurious options like black wool. Students roll the dice, discuss the scenario, and apply the rule by practicing humble and respectful responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of acceptable versus non-acceptable materials for floor coverings, underscoring simplicity and avoiding luxury.
- **Auditory:** Share a story about a revered monk who practiced simplicity and rejected luxurious offerings.
- **Kinesthetic:** Engage students in role-playing scenarios to practice declining non-essential or luxurious offerings.
- **Tactile:** Provide samples of simple, acceptable materials for floor coverings as tactile reinforcement of minimalism.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, focusing on simplicity and humility.
- **Self-Assessment:** Encourage students to reflect on how this rule influences their approach to accepting and using material items.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to test understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of restraint and simplicity in material interactions.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing non-attachment and humility influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling to document experiences with simplicity and restraint in material items.
- **Mindfulness Bell:** Use a bell to remind students to maintain simplicity and avoid attachment to material goods.
- **Precept Cards:** Provide cards summarizing the rule to reinforce daily mindfulness in avoiding luxury.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on the importance of simplicity and humility in monastic life.
- **Experiential Learning:** Use role-playing to practice respectful acceptance or refusal of material offerings.
- **Socratic Method:** Guided questioning to foster reflection on simplicity and non-attachment.
- **Storytelling:** Share narratives illustrating simplicity and non-attachment in the monastic lifestyle.
- **Case Study Method:** Analyze real-world scenarios involving material offerings and proper conduct in accepting or refusing.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice simplicity in material choices.
2. **Reflection:** Reflect on the emotional and ethical aspects of choosing simplicity.
3. **Conceptualization:** Connect the rule to broader Buddhist values of non-attachment and humility.
4. **Application:** Develop strategies for mindfully interacting with lay supporters and handling material offerings with respect.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing simplicity and humility.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to non-attachment and simplicity.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 12 by practicing discernment in material interactions and prioritizing simplicity in all possessions. Offer individual check-ins to discuss challenges or reflections, providing guidance on maintaining humility and simplicity in daily practice.

Nissaggiya Pācittiya 13: Guidelines on Floor Carpets Made with Proportions of Black and White Sheep Wool

Subtitle:

Vinaya Rule on Proportional Use of Wool in Carpets - Nissaggiya Pācittiya 13, Kosiya Chapter

1. Pali Script and English Translation

Pali Script:

"navaṃ pana bhikkhunā santhataṃ kārayamānena dvebhāgā suddhakāḷakānaṃ eḷakalomānaṃ ādātābbaṃ tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ. anādā ce bhikkhu dve bhāge suddhakāḷakānaṃ eḷakakomānaṃ tatiyaṃ odātānaṃ catutthaṃ gocariyānaṃ navaṃ santhataṃ kārāpeyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu makes or causes someone to offer a floor carpet, it must be made with no more than half of it in black sheep wool, a quarter in white wool, and the remaining quarter in a color of choice. If a carpet does not follow these proportions, it entails a pācittiya offense, requiring the carpet's forfeiture."

Key Aspects: This rule emphasizes simplicity and moderation, guiding bhikkhus to avoid carpets made with excessive black wool. By adhering to specific proportions, bhikkhus maintain simplicity in their possessions, avoiding luxury or excessiveness.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of simplicity and moderation in material possessions. This rule promotes restraint by guiding bhikkhus to use specific proportions of wool for floor coverings, avoiding excessive use of black wool that could be seen as overly elaborate. Following this rule reinforces the values of humility, simplicity, and non-attachment to material items.

3. Objectives

- 1. **Understanding:** Comprehend the ethical and practical reasons for using specific proportions of wool, especially black wool, in carpets.
- 2. **Application:** Practice discernment in accepting or creating floor coverings that adhere to these guidelines, ensuring simplicity and moderation.
- 3. **Reflection:** Reflect on values of humility, simplicity, and non-attachment in material possessions, enhancing respect for monastic discipline.

Aspect	Details
Rule Summary	A bhikkhu must not accept a floor carpet made with more than half black sheep wool and a quarter white wool.
Allowed Composition	- Up to 50% of the carpet can be made from black sheep wool. - At least 25% of the carpet must be made from white sheep wool. - The remaining 25% can be in another color or material of the bhikkhu’s choosing.
Violation Consequence	If a bhikkhu acquires a carpet that does not respect these proportions, he commits a fault. This fault necessitates the abandonment of the carpet and results in a pācittiya offense.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on simplicity and contentment, cultivating an attitude of minimalism and appreciation for basic necessities.
- **Reflection Sharing:** Invite students to share any recent experiences where they practiced restraint in material choices and how it influenced their contentment.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on simplicity in possessions, emphasizing how rules on material items support humility and non-attachment.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “suddhakāḷakāṇaṃ” (black wool) and “pācittiya” (offense).
- Explain the rule’s purpose, which encourages simplicity by prohibiting carpets with excessive black wool and emphasizing a balanced mix of colors.
- Discuss the required proportions: at most 50% black wool, at least 25% white wool, and at least 25% in a third color.

2. Discussion-Based Teaching:

- Lead a discussion on the significance of this rule in fostering simplicity and avoiding luxurious or unique-looking materials.
- Discuss alternatives for floor coverings that meet the guidelines, reinforcing the monastic value of non-attachment.

3. Interactive Discussion:

- Present hypothetical scenarios where a bhikkhu might receive or order a carpet and discuss how to ensure it aligns with the rule’s proportions.
- Guide students on how to respectfully decline or request modifications if a carpet does not meet the required balance of wool colors.

4. Reflection Writing:

Ask students to reflect on a time they chose simplicity in their material possessions, noting how this reinforced their commitment to monastic values.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for requesting adjustments to a carpet or graciously declining an offering that does not meet the guideline.
- **Reflection Circle:** Following role-play, discuss insights gained on simplicity and humility, emphasizing the importance of adhering to monastic boundaries in material choices.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios where bhikkhus encounter various carpet offerings, with different wool proportions. Students roll the dice, discuss each scenario, and practice applying the rule by choosing simple, respectful responses that honor the guidelines.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of acceptable and non-acceptable carpet designs based on wool color proportions, emphasizing simplicity.
- **Auditory:** Share a story of a revered monk who demonstrated contentment by adhering to simple possessions.
- **Kinesthetic:** Engage in role-playing scenarios to practice respectful acceptance or modification of material offerings.
- **Tactile:** Provide samples of materials with mixed wool colors to reinforce the concept of simplicity and adherence to rules.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to simplicity and humility.
- **Self-Assessment:** Encourage students to reflect on how this rule influences their approach to material possessions.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of simplicity and restraint in material interactions.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing non-attachment and simplicity influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on simplicity and non-attachment in handling material items.
- **Mindfulness Bell:** Use a bell to remind students to maintain simplicity and avoid excess.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in material interactions.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on the importance of simplicity and humility in monastic life.
- **Experiential Learning:** Use role-playing to practice appropriate responses to material offerings.
- **Socratic Method:** Guided questioning to encourage reflection on non-attachment and simplicity.
- **Storytelling:** Share narratives illustrating simplicity in monastic lifestyle.
- **Case Study Method:** Analyze scenarios involving material offerings and proper conduct in accepting or refusing based on the rule.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice selecting appropriate material items.
2. **Reflection:** Reflect on the emotional and ethical aspects of accepting simplicity in material possessions.
3. **Conceptualization:** Connect the rule to broader Buddhist values of non-attachment and humility.
4. **Application:** Develop strategies for mindfully interacting with lay supporters and handling material offerings respectfully.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing simplicity and humility.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to non-attachment and simplicity.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 13 by practicing discernment in material interactions, ensuring that proportions of wool in carpets align with the rule. Offer individual follow-ups to discuss challenges or reflections, providing guidance on maintaining simplicity in daily practice.

Nissaggiya Pācittiya 14: Guidelines on Replacing Floor Carpets Every Six Years

Subtitle:

Vinaya Rule on the Six-Year Use Period for Floor Carpets - Nissaggiya Pācittiya 14, Kosiya Chapter

1. Pali Script and English Translation

Pali Script:

"navaṃ pana bhikkhunā santhataṃ kārāpetvā chabbassāni dhāretabbaṃ, orena ce channaṃ vassānaṃ taṃ santhataṃ vissajjetvā vā avissajjetvā vā aññaṃ navaṃ santhataṃ kārāpeyya aññatra bhikkhusammutiyā, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu acquires or commissions a new floor carpet, he must use it for six years before getting another. If he obtains a new carpet within these six years without permission from the saṃgha, he incurs a pācittiya offense, requiring the forfeiture of the new carpet."

Key Aspects: This rule emphasizes the value of contentment with minimal possessions, discouraging excessive acquisition. Bhikkhus are encouraged to make practical, long-term use of belongings, avoiding unnecessary replacements and embodying simplicity and restraint.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus cultivate a disciplined approach to material possessions by limiting carpet replacements to every six years. This rule promotes patience, non-attachment, and sustainability in using resources. By adhering to this rule, bhikkhus practice restraint, avoid material excess, and demonstrate a commitment to simplicity and minimalism in monastic life.

3. Objectives

1. **Understanding:** Grasp the ethical and practical reasons for adhering to a six-year use period for carpets, avoiding unnecessary replacements.
2. **Application:** Develop skills to maintain and care for belongings, ensuring they last for the required period and managing replacements responsibly.
3. **Reflection:** Reflect on the values of patience, non-attachment, and simplicity, enhancing respect for monastic discipline and sustainable use of resources.

Aspect	Details
Rule Summary	A bhikkhu is not allowed to obtain a new floor carpet if the current one is less than six years old.
Obligation to Keep Carpet for Six Years	If a bhikkhu makes or arranges for someone to make him a new floor carpet, he must use it for a minimum of six years before acquiring another. If he receives another carpet within this period, he must give it up, and accepting it would constitute a pācittiya offense.
Exception for Health Conditions	A bhikkhu in poor health who cannot carry his carpet while traveling may receive a new one from the saṃgha even within the six-year period.
Permissible Circumstances	- A bhikkhu may make a floor carpet for another bhikkhu during the six-year period. - He may accept a new carpet if it is offered spontaneously, or if the current one is lost or no longer in good condition.
Violation Consequence	Accepting a new carpet before six years without fitting the exceptions results in a pācittiya offense, requiring the bhikkhu to abandon the carpet.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on patience and contentment, cultivating an attitude of gratitude for existing possessions and avoiding desire for replacements.
- **Reflection Sharing:** Invite students to share thoughts on contentment with minimal belongings and the satisfaction of making items last.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on simplicity and restraint in material possessions, emphasizing the benefits of long-term use.

Monastic Dhamma Vinaya Curriculum for Monks, the 30 nissaggiyas

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, focusing on terms like “chabbassāni” (six years) and “pācittiya” (offense).
- Explain the rule’s purpose, highlighting the importance of avoiding unnecessary acquisition and the ethical value of making possessions last.
- Outline exceptions to the rule:
 - A new carpet may be allowed if the old one is lost, damaged, or unusable.
 - If a bhikkhu is in poor health and cannot carry his carpet, he may receive a replacement from the saṃgha.
 - Bhikkhus can accept a carpet spontaneously offered by someone without solicitation.

2. Discussion-Based Teaching:

- Lead a discussion on the significance of long-term use and the values of patience and simplicity.
- Discuss how this rule encourages bhikkhus to focus on spiritual growth over material acquisitions, fostering detachment.

3. Interactive Discussion:

- Present scenarios where a bhikkhu might want a new carpet before the six-year period ends, guiding students to explore appropriate actions and exceptions.
- Discuss respectful responses to lay supporters if a bhikkhu must decline a new carpet during the restricted period.

4. Reflection Writing:

Ask students to reflect on a time they practiced patience with a belonging, noting how this reinforced their commitment to simplicity and non-attachment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for graciously declining a new carpet offering if they already have one, emphasizing gratitude and adherence to the rule.
- **Reflection Circle:** After role-playing, discuss insights on patience and contentment, emphasizing the value of long-term use in possessions.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to generate scenarios where bhikkhus encounter various situations related to carpet replacement. Students roll the dice, discuss the scenario, and apply the rule by choosing patient, responsible responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of well-maintained carpets, underscoring the benefits of patience and long-term use.
- **Auditory:** Share a story of a revered monk who demonstrated contentment by using his belongings for many years.
- **Kinesthetic:** Engage students in role-play to practice respectful responses to carpet offerings, emphasizing the rule's six-year requirement.
- **Tactile:** Provide examples of carpet materials and discuss maintenance techniques to reinforce the value of caring for possessions.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to patience and contentment.
- **Self-Assessment:** Encourage students to reflect on their understanding of long-term use and patience in material possessions.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of patience and restraint in material use.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing patience and simplicity influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on patience and contentment in managing belongings.
- **Mindfulness Bell:** Use a bell to remind students to maintain contentment and avoid attachment to material possessions.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in avoiding unnecessary acquisitions.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of patience and simplicity in monastic life.
- **Experiential Learning:** Use role-playing to practice appropriate responses to material offerings.
- **Socratic Method:** Guided questioning to encourage reflection on the value of non-attachment and patience.
- **Storytelling:** Share narratives illustrating long-term use of simple possessions.
- **Case Study Method:** Analyze scenarios involving carpet replacements to explore proper conduct in adhering to the rule.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice patience and responsible material management.
2. **Reflection:** Reflect on the emotional and ethical aspects of using possessions for long periods.
3. **Conceptualization:** Connect the rule to Buddhist values of non-attachment, patience, and sustainability.
4. **Application:** Develop strategies for mindfully interacting with lay supporters and caring for material offerings.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries to document insights on observing patience and humility.
- **End of Lesson Reflection:** Invite students to share how the rule strengthens their commitment to non-attachment and contentment.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 14 by maintaining and using their carpets and other possessions responsibly for the required period. Offer individual follow-ups to discuss any challenges or reflections, providing guidance on patience and simplicity in daily practice.

Nissaggiya Pācittiya 15: Incorporating a Portion of the Old Carpet into a New One

Subtitle:

Vinaya Rule on Reusing a Section of the Old Carpet in a New Carpet - Nissaggiya Pācittiya 15, Kosiya Chapter

1. Pali Script and English Translation

Pali Script:

"nisīdanasanthatam pana bhikkhunā kārayamānena purāṇasantha tassa sāmānā sugatavidatthi ādātabbā dubbaṇṇakaraṇāya, anādā ce bhikkhu purāṇasantha tassa sāmānā sugatanidatthim navam nisīdanasanthatam kārāpeyya, nissaggiyam pācittiyam."

English Translation:

"If a bhikkhu makes a new floor carpet without incorporating a portion of the margin of the old one (measuring at least the Buddha's handspan, approximately 60 cm or 16.5 inches), he incurs a pācittiya offense, necessitating the forfeiture of the new carpet."

Key Aspects: This rule promotes simplicity, respect for resources, and restraint, encouraging bhikkhus to reuse parts of old carpets when creating new ones. Reusing material aligns with the principles of conservation and humility in possessions.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the value of conserving resources by reusing portions of old carpets in the creation of new ones. By following this rule, bhikkhus practice simplicity, sustainability, and non-attachment, reflecting a disciplined approach to material possessions. The lesson encourages mindfulness and respect for belongings, fostering a sustainable lifestyle in line with monastic values.

3. Objectives

1. **Understanding:** Understand the ethical and practical reasons for incorporating a portion of an old carpet into a new one, promoting conservation.
2. **Application:** Learn to apply the rule by reusing portions of carpets where possible, ensuring proper dimensions are met, and avoiding waste.
3. **Reflection:** Reflect on values of humility, conservation, and simplicity in material possessions, enhancing respect for monastic discipline.

Aspect	Details
Rule Summary	A bhikkhu must not make a new floor carpet without incorporating a portion of the old carpet's margin.
Required Portion of Old Carpet	At least a portion of the old carpet measuring approximately 60 cm (16.5 inches) , known as the Buddha's measurement, must be incorporated into the new carpet. If this rule is not followed, the bhikkhu must abandon the new carpet, resulting in a pācittiya offense.
Condition on Remaining Portion	If the remaining usable piece of the old carpet is less than 9 inches (22 cm) , most of it should be retrieved. If no usable part is left in the old carpet, the bhikkhu is permitted to make a new carpet without adding a portion of the old one.
Alternative for Good Condition	If the old carpet is still in good condition, rather than making a completely new carpet, the bhikkhu can simply add wool to the existing one to complete it.
Violation Consequence	Making a new carpet without following these guidelines (using a piece of the old carpet or ensuring the old one is unusable) results in a pācittiya offense, requiring the bhikkhu to abandon the new carpet.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on non-attachment and respect for material items, focusing on gratitude for possessions and mindful use.
- **Reflection Sharing:** Invite students to discuss experiences of conserving resources and how simplicity in possessions has influenced their mindfulness.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review the previous lesson's insights on maintaining possessions for longer periods, emphasizing reuse and sustainability.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “sugatavidatthi” (Buddha’s handspan) and “pācittiya” (offense).
- Discuss the rule’s purpose, emphasizing the importance of conserving resources by reusing parts of old carpets, a practice that supports simplicity and minimizes waste.
- Outline specific requirements:
 - At least 60 cm or 16.5 inches of the old carpet should be incorporated into the new one.
 - If the old carpet is significantly worn (less than 22 cm or 9 inches usable), most of what remains should be used.
 - If the old carpet is unusable, bhikkhus may create a new one without reuse.

2. Discussion-Based Teaching:

- Lead a discussion on the value of conserving resources in monastic life, reinforcing humility and respect for items that serve a purpose.
- Discuss scenarios in which bhikkhus might consider creating a new carpet and how they would determine if the old one can be reused.

3. Interactive Discussion:

- Present hypothetical scenarios where a bhikkhu is considering replacing an old carpet. Guide students to explore respectful, resource-conscious decisions according to the rule.
- Discuss alternative ways to repair or extend the life of a carpet instead of creating a new one, promoting sustainability.

4. Reflection Writing:

Ask students to reflect on a time they practiced conservation by reusing or repairing an item, noting how this practice contributed to their mindfulness and simplicity.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for explaining the rule to a lay supporter offering a new carpet, emphasizing the importance of reusing part of the old one.
- **Reflection Circle:** Following role-play, discuss insights on conservation and gratitude, highlighting the importance of minimalism.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios where bhikkhus must decide between repairing, reusing, or replacing a carpet. Students roll the dice, discuss the scenario, and apply the rule to practice responsible, mindful responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of carpets with reused portions, demonstrating how to incorporate parts of an old carpet in a new one.
- **Auditory:** Share a story about a monk who exemplified conservation by reusing items mindfully.
- **Kinesthetic:** Engage students in role-playing scenarios to practice responses related to carpet reuse, focusing on sustainability.
- **Tactile:** Provide sample carpet materials for students to observe and discuss maintenance and conservation techniques.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to conservation.
- **Self-Assessment:** Encourage students to reflect on how this rule influences their approach to material possessions and conservation.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of conservation and sustainability in possessions.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing conservation and sustainability influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on conservation and respectful use of material possessions.
- **Mindfulness Bell:** Use a bell to remind students of simplicity and conservation in daily practice.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in material interactions.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on the value of conservation and simplicity in monastic life.
- **Experiential Learning:** Use role-playing to practice appropriate responses regarding carpet reuse.
- **Socratic Method:** Guided questioning to encourage reflection on the benefits of non-attachment and conservation.
- **Storytelling:** Share narratives illustrating simplicity and sustainability in monastic practice.
- **Case Study Method:** Analyze scenarios involving material reuse and proper conduct according to the rule.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice responsible material reuse.
2. **Reflection:** Reflect on the emotional and ethical aspects of reusing possessions.
3. **Conceptualization:** Connect the rule to Buddhist values of conservation, simplicity, and non-attachment.
4. **Application:** Develop strategies for mindfully interacting with lay supporters and making sustainable material choices.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on conservation and simplicity.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to non-attachment and respect for resources.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 15 by reusing portions of old carpets in new ones, fostering a mindful approach to material possessions. Offer individual follow-ups to discuss challenges or reflections, providing guidance on sustainability and respect for resources in daily practice.

Nissaggiya Pācittiya 16: Guidelines on Carrying Wool During Travel

Subtitle:

Vinaya Rule on Limiting Wool Transportation - Nissaggiya Pācittiya 16, Kosiya Chapter

1. Pali Script and English Translation

Pali Script:

"bhikkhuno paneva addhānamaggapaṭi pannassa eḷakalomāni uppajjeyyūṃ, ākaṅkhamānena bhikkhunā paṭiggahetabbāni. paṭiggahetvā tiyojanaparamaṃ sahatthā haritabbāni asante hārake. tato ce uttari tareyya asantepi hārake, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu who needs wool receives it and must carry it himself, he may do so only for a distance of up to three days' journey. If he continues to carry it beyond this distance without a porter, he incurs a pācittiya offense, requiring the forfeiture of the wool."

Key Aspects: This rule encourages simplicity and minimizes possession while traveling. It restricts bhikkhus from carrying wool over long distances by themselves, promoting dependence on support from laypersons when needed. It aligns with the principles of non-attachment and reliance on community support.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of minimizing personal burdens while traveling and relying on community support for carrying possessions. This rule encourages bhikkhus to avoid excessive accumulation and promotes a lifestyle of simplicity and interdependence, fostering humility and detachment from material goods.

3. Objectives

- 1. **Understanding:** Understand the ethical and practical reasons for limiting the distance wool can be carried personally, highlighting simplicity and dependence on community support.
- 2. **Application:** Develop skills to seek assistance respectfully when needed and to manage possessions while traveling within the scope of the rule.
- 3. **Reflection:** Reflect on values of humility, non-attachment, and interdependence, reinforcing respect for monastic discipline.

Aspect	Details
Rule Summary	A bhikkhu should not carry wool with him for more than three days' walking distance.
Carrying Wool Limitation	If a bhikkhu needs wool (such as sheep wool) and has no one available to carry it for him over a distance exceeding three walking days, he must abandon the wool.
Violation Consequence	If a bhikkhu carries the wool beyond the allowable distance without someone to carry it for him, it results in a pācittiya offense, requiring the bhikkhu to abandon the wool.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on humility and non-attachment, focusing on appreciating minimal possessions and accepting support from others.
- **Reflection Sharing:** Invite students to share experiences of traveling with minimal belongings and how reliance on others has influenced their mindfulness.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on managing material possessions and simplicity in monastic life.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “tiyojanaparamam” (three days' journey) and “pācittiya” (offense).
- Discuss the rule's purpose, highlighting the importance of simplicity, humility, and accepting lay support while traveling.
- Outline the requirements:
 - Wool may be carried by a bhikkhu only for a distance of three walking days.
 - If a bhikkhu cannot find someone to carry it further, he must relinquish the wool to avoid a pācittiya offense.

2. Discussion-Based Teaching:

- Lead a discussion on the significance of limiting possessions while traveling and the role of the lay community in supporting bhikkhus.
- Discuss scenarios where a bhikkhu might need to carry wool and how to ensure the rule's boundaries are respected.

3. Interactive Discussion:

- Present hypothetical scenarios in which a bhikkhu is offered wool and has no porter. Discuss how to handle this situation according to the rule.
- Encourage students to explore ways to seek assistance respectfully and explain the rule's purpose to lay supporters if needed.

4. Reflection Writing:

Ask students to write about a time they traveled with minimal belongings, reflecting on how reliance on community support helped cultivate humility and detachment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for explaining the rule to a lay supporter who might offer wool or transportation assistance, emphasizing humility and gratitude.
- **Reflection Circle:** After role-playing, discuss insights on simplicity, humility, and interdependence, reinforcing monastic values.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios involving travel with wool or other items, where students must decide when to seek assistance or relinquish items. Students roll the dice, discuss each scenario, and practice applying the rule with patience and simplicity.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of acceptable and non-acceptable travel practices for carrying wool, reinforcing simplicity.
- **Auditory:** Share a story about a revered monk who traveled lightly and relied on lay support, demonstrating humility and non-attachment.
- **Kinesthetic:** Engage students in role-playing to practice responses related to receiving and managing material items while traveling.
- **Tactile:** Provide examples of small, practical items for travel to reinforce the importance of managing minimal possessions.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to humility and simplicity.
- **Self-Assessment:** Encourage students to reflect on how this rule influences their approach to material possessions and reliance on support.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of simplicity and reliance on community support.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing simplicity and humility while traveling influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on simplicity and respectful reliance on community support while traveling.
- **Mindfulness Bell:** Use a bell to remind students to maintain humility and gratitude in their interactions.
- **Precept Cards:** Provide cards summarizing the rule to reinforce daily mindfulness in managing material needs while traveling.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of humility and simplicity in monastic life.
- **Experiential Learning:** Use role-playing to practice appropriate responses regarding material needs during travel.
- **Socratic Method:** Guided questioning to encourage reflection on non-attachment and reliance on community support.
- **Storytelling:** Share narratives illustrating simplicity and non-attachment during travel.
- **Case Study Method:** Analyze scenarios involving material management and travel to explore proper conduct according to the rule.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice responsible and respectful travel practices.
2. **Reflection:** Reflect on the emotional and ethical aspects of managing material needs while traveling.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity, humility, and interdependence.
4. **Application:** Develop strategies for mindfully interacting with lay supporters and respecting monastic boundaries.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries to document insights on observing humility and simplicity.
- **End of Lesson Reflection:** Invite students to share how the rule strengthens their commitment to non-attachment and respectful interdependence.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 16 by practicing restraint in material possessions while traveling and fostering interdependence with the lay community. Offer individual follow-ups to discuss challenges or reflections, providing guidance on humility and reliance on community support.

Nissaggiya Pācittiya 17: Guidelines on Assigning Wool-Related Tasks to Non-Relative Bhikkhunīs

Subtitle:

Vinaya Rule on Prohibiting Bhikkhus from Requesting Wool Tasks from Non-Relative Bhikkhunīs -
Nissaggiya Pācittiya 17, Kosiya Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu aññātikāya bhikkhunīyā eḷakalomāni dhovāpeyya vā rajāpeyya vā vijaṭṭheyya,
nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu causes wool to be washed, dyed, or carded by a bhikkhunī who is not a relative, he incurs a
pācittiya offense, requiring the abandonment of the wool."

Key Aspects: This rule upholds respectful boundaries between bhikkhus and bhikkhunīs, discouraging dependency on non-relative bhikkhunīs for personal tasks. It encourages bhikkhus to cultivate independence and avoid interactions that could lead to unnecessary reliance or familiarity with non-relative bhikkhunīs.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of maintaining respectful boundaries with bhikkhunīs who are not relatives. By refraining from requesting non-relative bhikkhunīs to handle tasks like washing, dyeing, or carding wool, bhikkhus practice self-reliance and minimize situations that could lead to over-familiarity. This rule promotes discipline, respect, and mindful interactions within the monastic community.

3. Objectives

- 1. **Understanding:** Understand the ethical and practical reasons for avoiding wool-related tasks requested from non-relative bhikkhunīs.
- 2. **Application:** Develop strategies to complete necessary tasks independently or seek assistance from appropriate sources without crossing monastic boundaries.
- 3. **Reflection:** Reflect on values of self-reliance, respect for monastic boundaries, and mindful conduct, enhancing harmonious relationships in the monastic community.

Aspect	Details
Rule Summary	A bhikkhu must not have wool washed, dyed, or carded by a bhikkhunī who is not a relative.
Prohibited Actions	The bhikkhu is prohibited from asking or causing a bhikkhunī (who is not related to him) to perform tasks such as washing, dyeing, or carding wool.
Violation Consequence	If a bhikkhu engages a non-relative bhikkhunī to do any of these tasks with wool, he must abandon the wool, and it results in a pācittiya offense.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on respectful boundaries and independence, focusing on cultivating self-reliance and balanced interactions within the monastic community.
- **Reflection Sharing:** Invite students to share thoughts on respectful conduct within the community and how maintaining boundaries enhances harmony and respect.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Review insights from the last lesson on boundaries and appropriate interactions with lay supporters and monastic peers, discussing how these practices cultivate harmony.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “aññātikāya bhikkhunīyā” (non-relative bhikkhunī) and “pācittiya” (offense).
- Discuss the rule’s purpose, emphasizing respectful boundaries, independence, and avoiding requests that might encourage unnecessary familiarity with non-relative bhikkhunīs.
- Highlight the specific actions prohibited (washing, dyeing, carding wool) and explain that these tasks should either be handled independently or by other means if needed.

2. Discussion-Based Teaching:

- Lead a discussion on the significance of respectful and mindful conduct within the monastic community. Encourage students to reflect on the value of independence and the ways this rule supports clear boundaries between bhikkhus and bhikkhunīs.
- Explore alternative ways to fulfill wool-related tasks that do not involve non-relative bhikkhunīs, fostering independence.

3. Interactive Discussion:

- Present hypothetical scenarios where a bhikkhu might need help with wool-related tasks and discuss appropriate responses according to the rule.
- Guide students on how to respectfully decline offers of assistance from non-relative bhikkhunīs, reinforcing the practice of self-reliance.

4. Reflection Writing:

Ask students to write about a time they chose to manage a task independently or sought assistance within appropriate boundaries, noting how this reinforced self-discipline.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for explaining this boundary to a bhikkhunī who might offer assistance, emphasizing gratitude and respect for monastic rules.
- **Reflection Circle:** After role-playing, discuss insights on independence and respectful conduct, highlighting the importance of maintaining boundaries.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios where bhikkhus encounter various situations related to wool tasks, deciding whether to manage the task themselves or seek help. Students roll the dice, discuss the scenario, and apply the rule with mindfulness and independence.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of acceptable methods for handling wool tasks independently, reinforcing the value of simplicity and independence.
- **Auditory:** Share a story of a revered monk who demonstrated respect for boundaries and self-reliance in daily tasks.
- **Kinesthetic:** Engage students in role-playing to practice responses that honor the boundary between bhikkhus and non-relative bhikkhunīs.
- **Tactile:** Provide wool samples and discuss techniques for caring for it independently, reinforcing self-sufficiency.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to respectful conduct and independence.
- **Self-Assessment:** Encourage students to reflect on how this rule influences their approach to self-reliance and boundary-setting.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of independence and respectful interactions.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing respectful conduct and self-reliance influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on self-reliance and respectful boundaries in interactions with monastic peers.
- **Mindfulness Bell:** Use a bell to remind students to maintain mindfulness and respect for boundaries in daily interactions.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in interactions with bhikkhunīs.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate open discussions on the importance of boundaries and respectful conduct.
- **Experiential Learning:** Use role-playing to practice respectful and mindful responses to offers of assistance from bhikkhunīs.
- **Socratic Method:** Guided questioning to encourage reflection on the benefits of self-reliance and respectful boundaries.
- **Storytelling:** Share narratives illustrating respectful conduct and independence in the monastic lifestyle.
- **Case Study Method:** Analyze scenarios involving wool tasks and appropriate boundaries in interactions with bhikkhunīs.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice respectful and independent conduct.
2. **Reflection:** Reflect on the emotional and ethical aspects of maintaining boundaries.
3. **Conceptualization:** Connect the rule to Buddhist values of respect, independence, and harmony within the monastic community.
4. **Application:** Develop strategies for handling tasks independently and mindfully respecting boundaries with monastic peers.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries to document insights on respectful conduct and independence.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to respectful, mindful conduct.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 17 by practicing self-reliance and maintaining respectful boundaries with bhikkhunīs. Offer individual follow-ups to discuss challenges or reflections, providing guidance on independence and respectful interactions in daily practice.

Nissaggiya Pācittiya 18: Prohibition on Accepting Money

Subtitle:

Vinaya Rule on Avoiding Monetary Transactions and the Forfeiture Process - Nissaggiya Pācittiya 18, Kosiya Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu jātārūparajataṃ uggahñeyya vā uggahñāpeyya vā upanikkhittaṃ vā sādiyeyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu accepts or receives in any way gold or money, he incurs a pācittiya offense, requiring the immediate relinquishment of the money or item."

Key Aspects: This rule prohibits bhikkhus from handling or accepting any form of currency or precious metals, reinforcing the monastic commitment to simplicity, non-attachment, and reliance on lay support for material needs. By avoiding monetary transactions, bhikkhus maintain a disciplined life free from financial involvement.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the importance of avoiding all forms of money and monetary substitutes in their practice. This rule encourages a lifestyle of simplicity, non-attachment, and reliance on lay supporters, aligning with the monastic goal of reducing worldly concerns. By not engaging in monetary transactions, bhikkhus focus on spiritual development and uphold the principles of renunciation and detachment from materialism.

3. Objectives

1. **Understanding:** Understand the ethical and practical reasons for abstaining from accepting money or precious metals.
2. **Application:** Develop skills for managing necessary interactions that might involve money without violating the rule, learning how to seek lay support appropriately.
3. **Reflection:** Reflect on values of non-attachment, simplicity, and the avoidance of financial involvement, reinforcing the monastic focus on spiritual over material pursuits.

Aspect	Details
Rule Summary	A bhikkhu is not permitted to accept or receive money or gold in any form. If he does accept it, he must immediately relinquish it, as retaining it constitutes a pācittiya offense.
Definition of Money/Gold	Includes all forms of precious metals, coins, banknotes, checks, credit cards, restaurant tickets, or any other monetary means that can be used for purchasing items.
Exceptions	Items such as telephone cards, stamps, and transportation tickets do not fall under this rule as they do not enable direct purchasing or shopping.
Procedure for Forfeiture	- All bhikkhus in the vihāra should meet in the sīmā and appoint an honest bhikkhu to dispose of the money. - This appointed bhikkhu must discard the money or gold outside the monastery without keeping track of the location or informing anyone where it was discarded.
Handling Checks/Credit Cards	For items like checkbooks or credit cards, these must be returned to the bank rather than discarded.
Alternative for Unacceptable Funds	The gold or money may be handed to the persons in charge of the monastery or the managing association, but it cannot be given to a kappiya (appointed layperson who handles funds).
Related Precept	This rule partially aligns with the last of the Ten Precepts, which prohibits monks from handling or accepting money.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on non-attachment and simplicity, focusing on letting go of material concerns and cultivating reliance on spiritual practice over worldly involvement.
- **Reflection Sharing:** Invite students to discuss the significance of reducing dependence on money and material possessions, and how this has influenced their monastic life.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Review the previous lesson's insights on restraint and boundaries in material possessions, discussing how avoiding financial involvement fosters a monastic lifestyle focused on spiritual growth.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “jātarūparajataṃ” (gold and money) and “pācittiya” (offense).
- Discuss the rule’s purpose, emphasizing the value of complete detachment from money and the impact it has on reducing worldly involvement.
- Highlight what constitutes “money” and “gold” in modern terms:
 - Includes: Coins, bank notes, checks, credit cards, and other forms of currency.
 - Excludes: Items that cannot be directly used to make purchases, such as transportation tickets or stamps.

2. Discussion-Based Teaching:

- Lead a discussion on how this rule helps bhikkhus avoid entanglement in financial matters, promoting simplicity and focusing on spiritual pursuits over material concerns.
- Explore scenarios in which a bhikkhu might encounter money unintentionally and discuss appropriate ways to handle these situations.

3. Interactive Discussion:

- Present hypothetical situations where a bhikkhu might be offered or handed money by a lay supporter or through other means. Discuss how to respectfully decline or redirect the offer in a way that aligns with the rule.
- Explain the forfeiture process if money is received unintentionally:
 - Money must be relinquished in the presence of the saṅgha.
 - It is discarded by a trusted bhikkhu without keeping track of the disposal location, or, if it involves items like checks, returned directly to the issuing bank.

4. Reflection Writing:

Ask students to reflect on a time they encountered money and were able to maintain detachment, noting how this reinforced their commitment to monastic values.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for respectfully declining monetary gifts, emphasizing gratitude and adherence to the rule.
- **Reflection Circle:** After role-playing, discuss insights on non-attachment, simplicity, and respectful interactions with lay supporters.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to generate scenarios where bhikkhus encounter offers of money or valuables. Students roll the dice, discuss each scenario, and practice applying the rule by choosing non-attached, respectful responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of items that are acceptable versus prohibited for bhikkhus, reinforcing the boundaries of what constitutes “money” in modern terms.
- **Auditory:** Share a story of a revered monk who practiced strict detachment from material wealth and maintained simplicity.
- **Kinesthetic:** Engage students in role-playing scenarios to practice responses to offers of money, focusing on the principles of renunciation.
- **Tactile:** Provide examples of non-monetary items (e.g., travel tickets, stamps) to discuss the distinctions of permissible versus non-permissible items.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to simplicity and non-attachment.
- **Self-Assessment:** Encourage students to reflect on their understanding of detachment from money and financial involvement.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of non-attachment to material items and money.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing detachment from money influences their focus and peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on experiences with non-attachment and reliance on lay support.
- **Mindfulness Bell:** Use a bell to remind students to maintain simplicity and non-attachment to worldly possessions.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in managing material interactions.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of non-attachment to material wealth.
- **Experiential Learning:** Use role-playing to practice respectful responses to financial offers.
- **Socratic Method:** Guided questioning to encourage reflection on the benefits of a life free from financial involvement.
- **Storytelling:** Share narratives illustrating simplicity and reliance on spiritual rather than material wealth.
- **Case Study Method:** Analyze scenarios involving monetary interactions to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice non-attached and respectful conduct regarding money.
2. **Reflection:** Reflect on the emotional and ethical aspects of avoiding financial involvement.
3. **Conceptualization:** Connect the rule to Buddhist values of non-attachment and simplicity.
4. **Application:** Develop strategies for interacting with lay supporters and managing monetary interactions respectfully.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on non-attachment.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to simplicity and spiritual focus.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 18 by practicing mindfulness in interactions that may involve money and fostering detachment from material possessions. Offer individual follow-ups to discuss challenges or reflections, providing guidance on simplicity and reliance on community support.

Nissaggiya Pācittiya 19: Prohibition on Using Money for Transactions

Subtitle:

Vinaya Rule on Avoiding Financial Transactions - Nissaggiya Pācittiya 19, Kosiya Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu nānappakāraṃ rūpiyaṃvohāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu engages in any type of transaction involving gold or money, he incurs a pācittiya offense, requiring the relinquishment of all items obtained through such means."

Key Aspects: This rule prohibits bhikkhus from using any form of currency or monetary means to obtain goods or services. It upholds the principles of simplicity, detachment from material pursuits, and reliance on lay support for material needs. By avoiding financial transactions, bhikkhus strengthen their commitment to a life focused on spiritual, rather than material, pursuits.

2. Purpose of the Lesson

The purpose of this lesson is to help bhikkhus understand the significance of avoiding all financial transactions, reinforcing their reliance on lay support and the principles of non-attachment. This rule aligns with the practice of renunciation, reducing the risk of worldly entanglements. By not engaging in financial exchanges, bhikkhus maintain a life free from material distractions, fostering simplicity and detachment.

3. Objectives

- 1. **Understanding:** Comprehend the ethical and practical reasons for abstaining from any financial transactions, maintaining a life of simplicity and spiritual focus.
- 2. **Application:** Develop skills to navigate daily needs without monetary transactions, learning appropriate ways to seek lay support in alignment with this rule.
- 3. **Reflection:** Reflect on values of non-attachment, simplicity, and freedom from material transactions, enhancing focus on monastic goals.

Aspect	Details
Rule Summary	A bhikkhu must not use money or any other form of monetary means to engage in any form of exchange.
Prohibited Action	Using gold, money, or any form of currency for the purpose of trading, purchasing, or obtaining items is forbidden.
Consequence for Violation	If a bhikkhu uses money in this way, he must abandon all items obtained through this monetary exchange, and it results in a pācittiya offense.
Related Precept	This rule aligns partly with the last of the Ten Precepts, which restricts monks from handling or using money in any form.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on simplicity and detachment, focusing on freeing the mind from material and financial concerns.
- **Reflection Sharing:** Invite students to share thoughts on the significance of relying on lay support and living without financial transactions in monastic life.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on avoiding financial involvement, reinforcing the importance of non-attachment and simplicity.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “rūpiyasaṃvohāraṃ” (financial transaction) and “pācittiya” (offense).
- Discuss the rule’s purpose, emphasizing that abstaining from monetary exchanges aligns with simplicity, reduces attachment, and reinforces reliance on lay support.
- Describe what is included in “financial transactions”:
 - Using any form of money or currency to purchase goods or services.
 - Engaging in exchanges that involve bartering or using money-like substitutes (e.g., bank cards, checks).

2. Discussion-Based Teaching:

- Lead a discussion on how this rule supports the monastic value of renunciation and reduces the distractions associated with financial concerns.
- Discuss scenarios where bhikkhus may feel tempted to engage in financial exchanges and explore how to handle such situations respectfully.

3. Interactive Discussion:

- Present hypothetical situations where a bhikkhu might need something and consider using monetary means to acquire it. Discuss alternative approaches that respect the rule, such as seeking assistance from lay supporters.
- Review the forfeiture process if a bhikkhu mistakenly acquires something through monetary means:

Items obtained must be relinquished and cannot be retained or reused by the bhikkhu, reinforcing the boundary against financial transactions.

4. Reflection Writing:

Ask students to reflect on a time they practiced restraint in avoiding monetary transactions, noting how it reinforced their commitment to simplicity.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice responses for respectfully declining or redirecting financial offers from lay supporters, emphasizing gratitude and adherence to the rule.
- **Reflection Circle:** Following role-play, discuss insights on non-attachment and respectful ways to communicate the bhikkhu's commitment to simplicity.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to generate scenarios involving potential financial transactions or offers. Students roll the dice, discuss each scenario, and practice applying the rule by choosing respectful, non-attached responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display examples of transactions or offers that are and are not permitted for bhikkhus, reinforcing clear boundaries around financial exchanges.
- **Auditory:** Share a story of a revered monk who exemplified simplicity by avoiding all financial transactions, even when it was difficult.
- **Kinesthetic:** Engage students in role-playing to practice responses that avoid financial exchanges and maintain non-attachment.
- **Tactile:** Provide non-monetary objects (e.g., requisites) that bhikkhus typically receive from lay supporters, emphasizing reliance on donations rather than transactions.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to simplicity and respect for boundaries on transactions.
- **Self-Assessment:** Encourage students to reflect on their understanding of detachment from financial transactions and how it influences their daily conduct.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of simplicity and freedom from financial entanglements.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing simplicity and avoiding financial transactions affects their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on detachment from financial involvement and the benefits of a simplified lifestyle.
- **Mindfulness Bell:** Use a bell to remind students of non-attachment to monetary means and to maintain simplicity in interactions.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in avoiding transactions.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the value of non-attachment to material and financial possessions.
- **Experiential Learning:** Use role-playing to practice respectful responses to financial offers.
- **Socratic Method:** Guided questioning to encourage reflection on the benefits of simplicity and reliance on lay support.
- **Storytelling:** Share narratives illustrating simplicity and commitment to a life free from financial dealings.
- **Case Study Method:** Analyze scenarios involving financial offers or transactions to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice responses that avoid financial exchanges.
2. **Reflection:** Reflect on the emotional and ethical aspects of living without financial transactions.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity, non-attachment, and reliance on the community.
4. **Application:** Develop strategies for mindfully interacting with lay supporters and explaining the monastic commitment to simplicity.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries to document insights on non-attachment to financial exchanges.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to a life free from material entanglements.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 19 by practicing mindfulness in daily interactions to avoid financial transactions and embrace simplicity. Offer individual follow-ups to discuss challenges or reflections, providing guidance on maintaining a life free from financial involvement.

Nissaggiya Pācittiya 20: Prohibition on Engaging in Exchanges, Purchases, or Sales

Subtitle:

Vinaya Rule on Avoiding Transactions Involving Exchange - Nissaggiya Pācittiya 20, Kosiya Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu nānappakāraṃ samāpajjeyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu engages in any exchange, purchase, or sale (using any type of materials), he incurs a pācittiya offense, requiring the forfeiture of the item acquired."

Key Aspects: This rule prohibits bhikkhus from engaging in exchanges or transactions that resemble buying, selling, or trading. It upholds the principles of simplicity, non-attachment, and the avoidance of commercial involvement. Bhikkhus may only exchange items with other monastics (bhikkhus, bhikkhunīs, sāmaṇeras) in situations where it is purely for mutual support and not for any form of personal gain or business.

2. Purpose of the Lesson

The purpose of this lesson is to reinforce the importance of avoiding any exchanges that resemble business or trade, keeping bhikkhus free from commercial activities. This rule aligns with the commitment to simplicity and reduces worldly entanglements, supporting bhikkhus in maintaining focus on spiritual development. By refraining from transactional exchanges, bhikkhus uphold the monastic discipline of non-attachment to material acquisitions.

3. Objectives

- 1. **Understanding:** Grasp the ethical and practical reasons for abstaining from exchanges, purchases, or sales, which could lead to material entanglements.
- 2. **Application:** Develop skills for managing needs without engaging in exchanges, learning appropriate ways to rely on lay support or monastic community help.
- 3. **Reflection:** Reflect on values of non-attachment, simplicity, and freedom from commercial transactions, reinforcing the monastic focus on spiritual practice.

Aspect	Details
Rule Summary	A bhikkhu must not engage in exchanges, purchases, or sales using any materials.
Prohibited Action	Any object acquired through exchange, purchase, or sale must be abandoned by the bhikkhu, and this action constitutes a pācittiya offense.
Permissible Exchange	The bhikkhu may engage in exchanges with other bhikkhus, bhikkhunīs, and sāmaṇeras if the exchange is solely for mutual assistance and not for business purposes.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on non-attachment and simplicity, focusing on detachment from material gain and letting go of transactional relationships.
- **Reflection Sharing:** Invite students to share thoughts on the significance of avoiding commercial involvement and how it enhances focus on spiritual growth.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the previous lesson on avoiding financial transactions, reinforcing the importance of living free from business-like interactions.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “nānappakāraṇaṃ samāpajjeyya” (engaging in exchanges) and “pācittiya” (offense).
- Discuss the rule’s purpose, emphasizing the value of avoiding business or barter to maintain simplicity and avoid attachments.
- Outline what constitutes a “transaction”:
 - Any exchange resembling purchase, sale, or trade of items with laypeople.
 - Permitted exchanges include those done among monastics purely for mutual support, with no intention of personal gain.

2. Discussion-Based Teaching:

- Lead a discussion on how this rule supports the monastic life of renunciation, reducing distractions associated with acquiring material goods.
- Explore situations where bhikkhus may feel tempted to make exchanges and discuss alternatives that align with the rule.

3. Interactive Discussion:

- Present hypothetical scenarios where a bhikkhu might need or want something and consider an exchange. Discuss how to handle these situations by seeking support from lay supporters or through the monastic community.
- Review the forfeiture process if a bhikkhu mistakenly acquires something through exchange:
Any items obtained through an exchange must be relinquished and cannot be retained by the bhikkhu, reinforcing the boundary against engaging in transactions.

4. Reflection Writing:

Ask students to reflect on a time they practiced restraint in avoiding exchanges or transactions, noting how this reinforced their commitment to monastic values.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice dialogues for respectfully declining exchanges with lay supporters, emphasizing gratitude and adherence to the rule.
- **Reflection Circle:** Following role-play, discuss insights on non-attachment and simplicity, highlighting the importance of a life free from business dealings.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to generate scenarios where bhikkhus encounter offers of exchanges or opportunities for transactions. Students roll the dice, discuss each scenario, and practice applying the rule by choosing respectful, non-attached responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of permitted and non-permitted interactions for bhikkhus, reinforcing boundaries around exchanges.
- **Auditory:** Share a story of a revered monk who maintained detachment from material exchanges, focusing on spiritual priorities.
- **Kinesthetic:** Engage students in role-playing to practice responses that avoid transactional exchanges, maintaining simplicity.
- **Tactile:** Provide examples of non-monetary, non-transactional items that bhikkhus receive through donations, emphasizing reliance on the community.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to simplicity and respect for boundaries on exchanges.
- **Self-Assessment:** Encourage students to reflect on how this rule influences their approach to material possessions and non-transactional relationships.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of simplicity and non-attachment to transactional exchanges.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing simplicity and avoiding exchanges affects their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on detachment from transactions and the benefits of living simply.
- **Mindfulness Bell:** Use a bell to remind students of non-attachment to material exchanges and to embrace simplicity.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in avoiding exchanges.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the value of non-attachment to material exchanges and possessions.
- **Experiential Learning:** Use role-playing to practice respectful responses to exchange offers.
- **Socratic Method:** Guided questioning to encourage reflection on simplicity and reliance on the monastic community.
- **Storytelling:** Share narratives illustrating detachment and freedom from business dealings.
- **Case Study Method:** Analyze scenarios involving potential exchanges to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice responses that avoid transactional exchanges.
2. **Reflection:** Reflect on the emotional and ethical aspects of living without commercial transactions.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity, non-attachment, and reliance on lay support.
4. **Application:** Develop strategies for mindfully interacting with lay supporters and explaining the monastic commitment to simplicity.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries to document insights on observing simplicity in avoiding exchanges.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to simplicity and spiritual focus.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 20 by practicing mindfulness in interactions that could lead to exchanges, promoting a life free from material entanglements. Offer individual follow-ups to discuss challenges or reflections, providing guidance on maintaining non-transactional relationships.

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Rule Number	Rule Summary	Description of Violation	Consequence
11	Possession of Silk-Containing Felt	A bhikkhu possesses a felt (blanket/rug) made of a mixture containing silk.	Forfeiture and Confession
12	Pure Black Wool Felt	A bhikkhu possesses a felt made of pure black wool.	Forfeiture and Confession
13	Composition of New Felt	A bhikkhu commissions a new felt without using two parts black wool, one-third white, and one-fourth brown.	Forfeiture and Confession
14	New Felt before Six Years	A bhikkhu commissions a new felt within six years without authorization, regardless of the status of the previous felt.	Forfeiture and Confession
15	Felt Sitting Rug	A new felt sitting rug lacks a piece of old felt (25 cm each side) for discoloration.	Forfeiture and Confession
16	Carrying Wool on Journey	A bhikkhu carries wool over a distance of three leagues (48 km) without assistance.	Forfeiture and Confession
17	Assistance from Bhikkhunī with Wool	A bhikkhunī unrelated to the bhikkhu washes, dyes, or cards his wool.	Forfeiture and Confession
18	Acceptance of Gold or Silver	A bhikkhu accepts, has accepted, or consents to gold or silver being deposited near him.	Forfeiture and Confession
19	Monetary Exchange	A bhikkhu engages in monetary exchange, earning income.	Forfeiture and Confession
20	Trade Engagement	A bhikkhu engages in trade, receiving goods or articles.	Forfeiture and Confession

Nissaggiya Pācittiya 21: Limitation on Retaining an Extra Bowl

Subtitle:

Vinaya Rule on Keeping a Single Bowl - Nissaggiya Pācittiya 21, Patta Chapter

1. Pali Script and English Translation

Pali Script:

"dasāhaparamaṃ atirekapatto dhāretabbo. taṃatikkāmayato nissaggiyaṃ pācittiyaṃ."

English Translation:

"A bhikkhu may keep an extra bowl for no more than ten days. If he retains an additional bowl beyond this period, it must be relinquished, and he incurs a pācittiya offense."

Key Aspects: This rule prohibits bhikkhus from keeping more than one bowl for longer than ten days. Any extra bowl must be relinquished if kept beyond this period. This rule encourages simplicity, non-attachment to material items, and adherence to monastic discipline regarding possessions.

2. Purpose of the Lesson

The purpose of this lesson is to reinforce the discipline of simplicity in possessions, specifically regarding the essential item of a bhikkhu's bowl. By observing this rule, bhikkhus avoid accumulating or becoming attached to additional bowls and focus on maintaining minimal personal belongings. This rule supports mindfulness in material possessions, encouraging restraint and detachment.

3. Objectives

1. **Understanding:** Grasp the ethical and practical reasons for limiting the possession of bowls to one and the significance of this restraint in monastic practice.
2. **Application:** Develop strategies to ensure adherence to the ten-day rule and to proceed with relinquishment if an extra bowl is kept.
3. **Reflection:** Reflect on values of simplicity and non-attachment, appreciating the discipline required to minimize possessions.

Aspect	Details
Rule Summary	A bhikkhu is not permitted to keep an extra alms bowl for more than ten days in addition to the one he has determined as his own.
Allowed Duration	An extra bowl can be kept for up to ten days. After this period, it must be relinquished to another bhikkhu, or it results in a pācittiya offense.
Procedure for Relinquishment	The bhikkhu must say the formula: "ayaṃ me bhante patto dasāhātikanto nissaggiyo, imāhaṃ āyasmato nissajjāmi." Translation: "This extra bowl that I kept more than ten days must be relinquished. Venerable, this bowl, I abandon it to you."
Receiving Bhikkhu's Responsibility	The bhikkhu who receives the bowl must return it to the original bhikkhu, who should either formally designate the bowl as his own or abandon it to another bhikkhu.
Violation Consequence	If a bhikkhu retains an extra bowl beyond the ten-day limit without following the relinquishment process, it constitutes a pācittiya offense, necessitating the bowl's abandonment.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on simplicity, focusing on gratitude for minimal possessions and detachment from material items.
- **Reflection Sharing:** Invite students to share thoughts on the importance of restraint in managing personal belongings and how it benefits their mindfulness.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on the importance of limiting possessions, emphasizing how it reinforces simplicity in the monastic life.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “atirekapatto” (extra bowl) and “pācittiya” (offense).
- Discuss the rule’s purpose, emphasizing that limiting possessions to a single bowl aligns with non-attachment and simplicity.
- Explain the ten-day period allowed to keep an extra bowl temporarily and the requirements if it exceeds this time:
 - Beyond ten days, an extra bowl must be relinquished to another bhikkhu.
 - Provide the relinquishment formula:
"ayaṃ me bhante patto dasāhātikkanto nissaggiyo, imāhaṃ āyasmato nissajjāmi."
("This extra bowl that I kept more than ten days must be relinquished. Venerable, this bowl, I abandon it to you.")

2. Discussion-Based Teaching:

- Lead a discussion on the importance of limiting material items and avoiding attachment to possessions, even necessary items like the bowl.
- Discuss situations where bhikkhus might come to possess an extra bowl and explore ways to ensure timely relinquishment.

3. Interactive Discussion:

- Present scenarios where a bhikkhu might have an extra bowl and discuss how to handle this situation within the ten-day rule.
- Explore the proper procedure for relinquishment and the options available after relinquishment, such as determining the bowl or abandoning it to another bhikkhu.

4. Reflection Writing:

Ask students to write about a time they limited their possessions to the essentials, reflecting on how it reinforced non-attachment and simplicity.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice the process of relinquishing an extra bowl, using the formal Pali relinquishment formula.
- **Reflection Circle:** After role-playing, discuss insights on simplicity and non-attachment, highlighting the importance of maintaining discipline with minimal belongings.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios where bhikkhus encounter situations involving extra bowls or other items. Students roll the dice, discuss each scenario, and practice applying the rule with mindfulness and simplicity.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display images showing the process of relinquishing an extra bowl to help illustrate the rule.
- **Auditory:** Share a story of a revered monk who maintained simplicity by limiting possessions to essentials only.
- **Kinesthetic:** Engage students in role-playing the formal relinquishment of the bowl.
- **Tactile:** Provide a sample bowl for students to hold as they practice the relinquishment formula, reinforcing the process through a physical connection.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to simplicity.
- **Self-Assessment:** Encourage students to reflect on how this rule influences their approach to possessions and simplicity.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of restraint and simplicity.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing simplicity in possessions influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on detachment from unnecessary possessions.
- **Mindfulness Bell:** Use a bell to remind students to maintain simplicity and minimalism.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in managing possessions.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of simplicity and non-attachment to possessions.
- **Experiential Learning:** Use role-playing to practice the relinquishment process.
- **Socratic Method:** Guided questioning to encourage reflection on minimalism.
- **Storytelling:** Share narratives illustrating simplicity and detachment from material possessions.
- **Case Study Method:** Analyze scenarios involving possession of extra items to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice relinquishing an extra bowl.
2. **Reflection:** Reflect on the emotional and ethical aspects of living with minimal possessions.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity and detachment.
4. **Application:** Develop strategies for mindfully managing personal items with minimalism.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing simplicity.
- **End of Lesson Reflection:** Invite students to share how the rule strengthens their commitment to non-attachment.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 21 by practicing mindfulness in interactions that involve acquiring possessions, focusing on minimalism. Offer individual follow-ups to discuss challenges or reflections, providing guidance on simplicity and detachment in daily practice.

Nissaggiya Pācittiya 22: Conditions for Requesting a New Bowl

Subtitle:

Vinaya Rule on Refraining from Requesting a New Bowl Unless the Current One is Severely Damaged -
Nissaggiya Pācittiya 22, Patta Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu ūnapañcabandhanena pattenā aññaṃ navaṃ pattaṃ cetāpeyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu requests and receives a new bowl while his current bowl has fewer than five cracks or is not yet unusable, he incurs a pācittiya offense, requiring the relinquishment of the new bowl to the saṅgha."

Key Aspects: This rule prohibits bhikkhus from requesting a new bowl unless their current one is significantly damaged, with at least five cracks or other severe defects. By limiting requests for new items, bhikkhus practice non-attachment, simplicity, and respect for resources. This rule supports a lifestyle focused on contentment with minimal possessions.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the value of resourcefulness and restraint, ensuring they refrain from requesting a new bowl unless their current one is genuinely unusable. This rule promotes simplicity and non-attachment, encouraging bhikkhus to make the most of their belongings and avoid unnecessary accumulation. By adhering to this rule, bhikkhus uphold discipline and align their lives with Buddhist values of minimalism and contentment.

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3. Objectives

1. **Understanding:** Understand the ethical and practical reasons for not requesting a new bowl unless the current one is genuinely unusable.
2. **Application:** Develop strategies for determining the usability of a bowl, understanding how to handle requests appropriately within the tenets of this rule.
3. **Reflection:** Reflect on values of contentment, simplicity, and non-attachment, fostering respect for minimalism in monastic life.

Aspect	Details
Rule Summary	A bhikkhu should not request a new bowl unless the current one has at least five cracks or has become unusable.
Condition for New Bowl	A new bowl may only be requested if the existing bowl has at least five cracks, significant fissures, or has become otherwise unusable.
Violation Consequence	If a bhikkhu requests and receives a new bowl without meeting the above conditions, he must relinquish it to the saṃgha, and it results in a pācittiya offense.
Procedure for Relinquishment	The bhikkhu must recite: "imaṃ me bhante patto ūnapañca bandhanena pattenā cetāpito nissaggiyo, imāhaṃ saṃghāssa nissajjāmi." Translation: "Venerable, it is convenient that I give up this bowl that I asked for, knowing that mine doesn't bear five cracks yet. This bowl, I leave it to the saṃgha."
Exchange Process	The relinquished bowl is passed to the eldest bhikkhu, who then passes one of his bowls to the next in seniority, and so on, until the worst bowl (extra to others) is returned to the guilty bhikkhu, who must use it until it breaks.
Specifications for Bowl Wear	- A crack measuring at least two phalanxes allows for a small hole to be punctured for string repair. - If the bowl does not meet the ten-phalanx requirement, a new bowl cannot be requested. - Holes allowing food to pass must be sealed with graphite, resin, or other materials.
Acceptance of Spontaneous Offer	A bhikkhu may accept a supplementary bowl if offered spontaneously by a dāyaka, even if his current bowl is still in good condition.
Purification Requirement	After relinquishing the improperly requested bowl, the bhikkhu must perform <i>desanā</i> to purify the pācittiya offense.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on contentment and simplicity, focusing on gratitude for current possessions and detachment from new acquisitions.
- **Reflection Sharing:** Invite students to discuss experiences of making the most of their belongings, reinforcing the discipline of non-attachment.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Review insights from the last lesson on managing minimal possessions, emphasizing respect for the items bhikkhus use daily.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “ūnapañcabandhanena” (fewer than five cracks) and “pācittiya” (offense).
- Discuss the rule’s purpose, emphasizing that requests for new possessions should be made only out of necessity.
- Describe the criteria for assessing bowl damage:
 - The bowl must have at least five significant cracks or be unusable to warrant a replacement.
 - Minor repairs, like sealing holes or binding cracks, should be attempted first.
- Explain the relinquishment process if a new bowl is improperly requested:
The new bowl is relinquished to the saṅgha, and a less desirable bowl is given to the bhikkhu until his current bowl breaks.

2. Discussion-Based Teaching:

- Lead a discussion on the importance of resourcefulness and respect for possessions, reinforcing non-attachment and minimalism.
- Discuss scenarios in which a bhikkhu might wish for a new bowl and how this rule encourages mindfulness in material requests.

3. Interactive Discussion:

- Present scenarios where a bhikkhu’s bowl may have minor damage. Explore appropriate responses, such as making repairs instead of requesting a new bowl.
- Review the formal relinquishment formula if a new bowl must be forfeited:
“imaṃ me bhante patto ūnapañca bandhanena pattaṇa cetāpito nissaggiyo, imāhaṃ saṃghāssa nissajjāmi.” (“Venerable, it is fitting that I give up this bowl that I requested despite it having fewer than five cracks. This bowl, I relinquish to the saṅgha.”)

4. Reflection Writing:

Ask students to reflect on a time they resisted acquiring a new item and instead made the best of what they had, noting how it strengthened their contentment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice the process of assessing a bowl for usability, making the determination for repair or relinquishment.
- **Reflection Circle:** After role-playing, discuss insights on simplicity and resourcefulness, emphasizing the value of minimalism in daily life.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios where bhikkhus must decide between repairing or relinquishing a bowl based on its condition. Students roll the dice, discuss each scenario, and practice applying the rule with simplicity and respect for resources.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of bowls with different levels of damage to help illustrate when repairs are sufficient versus when relinquishment is necessary.
- **Auditory:** Share a story of a revered monk who showed restraint and contentment with minimal possessions.
- **Kinesthetic:** Engage students in role-playing the relinquishment process to reinforce the practice.
- **Tactile:** Provide a sample bowl for students to handle, helping them connect with the process of assessing usability.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to simplicity and respect for possessions.
- **Self-Assessment:** Encourage students to reflect on how this rule influences their approach to assessing and managing their belongings.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of simplicity and non-attachment.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing restraint in possessions influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on detachment from new acquisitions and respect for items in daily use.
- **Mindfulness Bell:** Use a bell to remind students of simplicity and minimalism.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in managing possessions.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of simplicity and non-attachment to possessions.
- **Experiential Learning:** Use role-playing to practice the relinquishment process.
- **Socratic Method:** Guided questioning to encourage reflection on the importance of minimalism.
- **Storytelling:** Share narratives illustrating restraint in acquiring new items.
- **Case Study Method:** Analyze scenarios involving requests for new items to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice assessing and relinquishing a bowl.
2. **Reflection:** Reflect on the emotional and ethical aspects of living with minimal possessions.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity and detachment.
4. **Application:** Develop strategies for managing possessions mindfully with minimalism.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing simplicity.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to non-attachment and simplicity.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 22 by practicing mindfulness in interactions involving possessions, focusing on minimalism and contentment. Offer individual follow-ups to discuss challenges or reflections, providing guidance on simplicity and detachment in daily practice.

Nissaggiya Pācittiya 23: Guidelines on Storing Medicinal Foods

Subtitle:

Vinaya Rule on Limiting the Storage Period for Medicinal Foods - Nissaggiya Pācittiya 23, Patta Chapter

1. Pali Script and English Translation

Pali Script:

"yāni kho pana tāni gilānānaṃ bhikkhūnaṃ paṭisāya nīyāni bhesajjāni, seyyathidaṃ, sappi navanītaṃ telaṃ madhu phāṇitaṃ, tāni taṭiggahetvā sattāharamaṃ sannidhikāraṃ paribuñjitaṃ. taṃ atikkāmayato nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu stores and consumes medicinal foods such as butter, fat, oil, honey, or molasses for more than seven days, he incurs a pācittiya offense and must relinquish the remaining food."

Key Aspects: This rule allows bhikkhus with health issues to keep medicinal foods for up to seven days. Beyond this period, these foods must be abandoned if they remain unused. The rule promotes discipline in managing health-related items and discourages attachment to foods intended only for medicinal purposes.

2. Purpose of the Lesson

The purpose of this lesson is to educate bhikkhus on the disciplined use of medicinal foods, ensuring they are stored and consumed only when necessary for health purposes and within the allowed period. This rule encourages mindfulness in addressing health needs, fostering restraint, and preventing attachment to or indulgence in food beyond what is required for well-being.

3. Objectives

1. **Understanding:** Understand the ethical and practical reasons for limiting the storage of medicinal foods to seven days, and the importance of non-attachment to items meant for health purposes.
2. **Application:** Develop skills to manage medicinal foods mindfully, respecting the storage limit and relinquishing items as required by the rule.
3. **Reflection:** Reflect on values of simplicity, restraint, and the mindful consumption of medicinal items.

Aspect	Details
Rule Summary	A bhikkhu undergoing illness may keep medicinal foods (butter, fat, oil, honey, molasses, or sugar) for up to seven days. If consumed after this period without re-offering, it constitutes a pācittiya offense, requiring the abandonment of the product.
Allowed Duration	These medicinal foods can be kept for a maximum of seven days. Before the seven-day period expires, the bhikkhu must either consume the product or verbally determine, "I will eat or drink no more of this product," if it cannot be fully consumed.
Medicinal Use Only	These foods are permitted only for health reasons, including lack of energy, weakness, illness due to bodily wind circulation, and other similar health issues. They should not be consumed out of hunger or to satisfy desire (gluttony).
Conditions for Healthy Bhikkhus	Healthy bhikkhus may consume sugars or molasses in liquid form only in the afternoons, but they must relinquish this type of food on the same day. They are not allowed to consume solids in the afternoon.
Filtering Requirement	All medicinal foods for consumption must be filtered to ensure no solid particles are present. Examples include sugar cane, palm juice, palm sugar cubes, and molasses. Sick bhikkhus may consume sugar cubes and hard molasses; healthy ones are limited to liquids.
Re-Offering Requirement	If an unhealthy bhikkhu still requires medicinal food after seven days, he must relinquish it and get it re-offered to continue consuming it.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on non-attachment, focusing on the use of items strictly for health and well-being, without excess.
- **Reflection Sharing:** Invite students to discuss how mindful use of medicinal items can support simplicity and non-attachment.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on managing possessions with mindfulness, emphasizing the importance of discipline and simplicity in the use of items.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “sattāharamaṃ” (seven days) and “pācittiya” (offense).
- Discuss the rule’s purpose, focusing on the importance of limiting storage of medicinal foods to seven days to avoid attachment and to maintain focus on essential health needs.
- Describe the five types of medicinal foods covered:

Butter, ghee, oil, honey, and molasses.

- Explain when and how these medicinal foods may be used:
 - For energy, health recovery, and specific conditions like weakness or illness.
 - Proper filtration is required for items consumed as medicine.

2. Discussion-Based Teaching:

- Lead a discussion on the disciplined use of medicinal foods and how limiting their storage helps bhikkhus maintain non-attachment and avoid dependency on food.
- Explore situations where bhikkhus might use these foods to support their health and how to manage them mindfully within the seven-day limit.

3. Interactive Discussion:

- Present scenarios where a bhikkhu may require medicinal foods for an extended period.
Discuss the proper procedure of relinquishing and, if needed, requesting a re-offer after seven days.
- Explain the process of relinquishing unused items at the end of seven days, if they remain.

4. Reflection Writing:

Ask students to reflect on a time they used an item strictly for health purposes without attachment, noting how this practice supported their mindfulness and simplicity.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice the process of relinquishing medicinal foods after seven days, using the formal relinquishment formula.
- **Reflection Circle:** After role-playing, discuss insights on simplicity and non-attachment, emphasizing the importance of mindful consumption.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to generate scenarios where bhikkhus encounter medicinal food usage and storage situations. Students roll the dice, discuss each scenario, and practice applying the rule by choosing disciplined, mindful responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of medicinal food items, reinforcing their limited use and the seven-day rule.
- **Auditory:** Share a story of a revered monk who demonstrated restraint and discipline in the use of medicinal foods.
- **Kinesthetic:** Engage students in role-playing the relinquishment process to practice mindful adherence to the rule.
- **Tactile:** Provide samples of acceptable medicinal foods, discussing their specific health-related uses and limits on storage.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to simplicity and disciplined use.
- **Self-Assessment:** Encourage students to reflect on how this rule influences their approach to managing health needs mindfully.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of disciplined and mindful consumption.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing disciplined use of medicinal items influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on experiences with mindful consumption of medicinal items.
- **Mindfulness Bell:** Use a bell to remind students of simplicity and discipline in health-related needs.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in managing health items.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of disciplined use of medicinal items.
- **Experiential Learning:** Use role-playing to practice the relinquishment process.
- **Socratic Method:** Guided questioning to encourage reflection on the benefits of simplicity and self-discipline.
- **Storytelling:** Share narratives illustrating disciplined use of medicinal items and non-attachment.
- **Case Study Method:** Analyze scenarios involving medicinal food use to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice assessing and relinquishing medicinal foods.
2. **Reflection:** Reflect on the emotional and ethical aspects of managing health needs mindfully.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity, non-attachment, and mindful consumption.
4. **Application:** Develop strategies for managing medicinal items with discipline and mindfulness.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing simplicity and restraint.
- **End of Lesson Reflection:** Invite students to share how the rule strengthens their commitment to mindful consumption.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 23 by practicing mindfulness in health-related consumption, focusing on disciplined and limited use. Offer individual follow-ups to discuss challenges or reflections, providing guidance on simplicity and non-attachment in managing health items.

Nissaggiya Pācittiya 24: Regulations on the Timing of Obtaining a Bathrobe

Subtitle:

Vinaya Rule on Seeking, Sewing, Dyeing, or Wearing a Bathrobe Only Within Authorized Months -
Nissaggiya Pācittiya 24, Patta Chapter

1. Pali Script and English Translation

Pali Script:

"māso saso gihmāna" nti bhikkhunā vassikasāṭṭhikacīvaraṃ pariyesitabbaṃ, "addhamāso seso gihmāna" nti katvā nivāsetabbaṃ. orenace "māso seso gihmāna" nti vassikasāṭṭhacīvaraṃ pariyeseyya, ore "na ddhamāso seso gihmāna" nti katvā nivāseyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"A bhikkhu may seek a bathrobe only during the period from June to October, known as the rainy season, and may only sew, dye, or determine it as his bathrobe during this same period. If he acquires, prepares, or wears it outside of these months, he incurs a pācittiya offense and must relinquish it."

Key Aspects: This rule restricts bhikkhus from acquiring, sewing, dyeing, or determining a bathrobe outside the authorized rainy season period. This limitation encourages bhikkhus to remain detached from material concerns outside of necessity and to adhere to the seasonal practices that support monastic discipline and simplicity.

2. Purpose of the Lesson

The purpose of this lesson is to instruct bhikkhus on the importance of following seasonal guidelines for obtaining and using a bathrobe, aligning with monastic discipline. By observing this rule, bhikkhus avoid unnecessary focus on material items outside of the monsoon period when a bathrobe is typically required. This rule promotes simplicity, respect for established monastic practices, and non-attachment to clothing.

3. Objectives

1. **Understanding:** Understand the ethical and practical reasons for restricting the acquisition and use of a bathrobe to the rainy season, recognizing how this supports simplicity and discipline.
2. **Application:** Develop skills to observe the authorized timeframe for obtaining, sewing, and wearing a bathrobe, and to practice relinquishment if the timeframe is exceeded.
3. **Reflection:** Reflect on values of simplicity and respect for the seasonal monastic schedule, deepening mindfulness regarding material needs.

Aspect	Details
Rule Summary	A bhikkhu should not acquire, sew, dye, or wear a "bathrobe" outside of the authorized period between the full moons of October and July. Violation of this rule requires abandonment of the bathrobe and constitutes a pācittiya offense.
Authorized Bathrobe Periods	- Searching for materials to make a bathrobe: Permitted only between October and May full moons. - Sewing or dyeing a bathrobe: Permitted only between October and June full moons. - Wearing a bathrobe: Permitted only between October and July full moons.
Definition of Bathrobe	A bathrobe is a garment worn by a bhikkhu while bathing, especially during the monsoon season (June to October).
Procedure for Relinquishment	The bhikkhu must relinquish the bathrobe to the saṃgha, a group of bhikkhus, or a single bhikkhu.
Formula for Abandonment	The relinquishment formula in Pāli: "idaṃ me bhante vissikasāṭṭhikacīvaraṃ atirekamāse sese gihmānepariyiṭṭhaṃ, atirekaddhamāse sese gihmāne katvā paridahitaṃ nissaggiyaṃ, imāhaṃ saṃghāssa nissajjāmi." Translation: "Venerable(s), I must abandon this bathrobe that I searched for and obtained outside the five authorised months / which I sew, dyed, wore beyond the four authorised months. This robe, I leave to you."
Purification Requirement	After abandoning the robe, the bhikkhu must purify the pācittiya offense through <i>desanā</i> .



4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on contentment with minimal clothing and simplicity in material needs.
- **Reflection Sharing:** Invite students to discuss the significance of observing seasonal guidelines for material items and how this aligns with monastic values of restraint.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Review insights from the last lesson on managing material possessions within monastic guidelines, emphasizing restraint and simplicity.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “vassikasāṭṭhikacīvara” (bathrobe used during the rainy season) and “pācittiya” (offense).
- Discuss the rule’s purpose, emphasizing that restricting the timing of acquiring a bathrobe prevents attachment and supports the seasonal practices that align with monastic discipline.
- Outline the authorized timeframe for managing a bathrobe:
 - A bhikkhu may seek, sew, or dye a bathrobe from June to October, in preparation for the rainy season.
 - If a bathrobe is needed outside of this time, it may be received only if spontaneously offered, not requested.
- Explain the relinquishment process if the bathrobe is acquired or used outside the authorized period:

The robe must be relinquished to the saṅgha or a senior bhikkhu, following a formal relinquishment.

2. Discussion-Based Teaching:

- Lead a discussion on the importance of aligning personal needs with the seasonal monastic schedule, reinforcing simplicity and discipline.
- Explore potential situations in which a bhikkhu may need a bathrobe outside the authorized season and discuss how to handle these circumstances respectfully.

3. Interactive Discussion:

- Present scenarios where a bhikkhu may desire a bathrobe outside the rainy season. Discuss proper responses in line with this rule and emphasize the importance of following the seasonal guideline.
- Review the formal relinquishment formula for a bathrobe acquired outside of the timeframe:
"idaṃ me bhante vissikasāṭṭhikacīvaraṃ atirekamāse sese gihmānepariyitṭhaṃ,
atirekaddhamāse sese gihmāne katvā paridahitaṃ nissaggiyaṃ, imāhaṃ saṃghāssa
nissajjāmi." ("Venerable(s), I must abandon this bathrobe that I sought, sewed, or wore outside the authorized months. This robe, I relinquish to the saṅgha.")

4. Reflection Writing:

Ask students to reflect on a time they adhered to a guideline or timeframe in managing their possessions, noting how it reinforced their discipline.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice the relinquishment process, using the formal Pali relinquishment formula for the bathrobe.
- **Reflection Circle:** After role-playing, discuss insights on respecting monastic guidelines and adhering to simplicity, emphasizing the discipline of waiting for the proper time.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios involving situations where a bhikkhu may wish to seek a bathrobe outside the authorized season. Students roll the dice, discuss each scenario, and practice applying the rule with simplicity and mindfulness.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a monastic calendar indicating the rainy season timeframe, helping students visualize the authorized period for obtaining a bathrobe.
- **Auditory:** Share a story of a revered monk who practiced restraint by following monastic seasonal guidelines.
- **Kinesthetic:** Engage students in role-playing to reinforce the relinquishment process if a rule is unintentionally broken.
- **Tactile:** Provide a sample bathrobe as a prop, helping students connect with the rule through a tangible item.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to seasonal guidelines and simplicity.
- **Self-Assessment:** Encourage students to reflect on how observing this seasonal rule influences their approach to material possessions.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of restraint and adherence to seasonal guidelines.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing restraint and observing monastic guidelines influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on experiences with mindful adherence to monastic guidelines.
- **Mindfulness Bell:** Use a bell to remind students to practice restraint and observe seasonal guidelines.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness regarding seasonal monastic practices.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of simplicity and seasonal alignment in monastic life.
- **Experiential Learning:** Use role-playing to practice the relinquishment process.
- **Socratic Method:** Guided questioning to encourage reflection on the benefits of seasonal practices and restraint.
- **Storytelling:** Share narratives illustrating discipline in aligning with seasonal monastic guidelines.
- **Case Study Method:** Analyze scenarios involving seasonal rules to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice observing seasonal guidelines for obtaining a bathrobe.
2. **Reflection:** Reflect on the emotional and ethical aspects of waiting and following monastic timeframes.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity, discipline, and mindfulness in material needs.
4. **Application:** Develop strategies for managing possessions mindfully within seasonal guidelines.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing seasonal simplicity.
- **End of Lesson Reflection:** Invite students to share how the rule strengthens their commitment to discipline and non-attachment.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 24 by practicing restraint in managing possessions within seasonal guidelines. Offer individual follow-ups to discuss challenges or reflections, providing guidance on simplicity and alignment with monastic guidelines in daily practice.

Nissaggiya Pācittiya 25: Prohibition on Retracting a Gifted Robe

Subtitle:

Vinaya Rule on Not Retracting a Gift Given to Another Bhikkhu - Nissaggiya Pācittiya 25, Patta Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu bhikkhusa sāmaṃ cīvaraṃ datvā kupito anattamano acchindeyya vā acchindāpeyya vā, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu, out of anger or annoyance, takes back a robe he has offered to another bhikkhu or causes someone else to take it back, he incurs a pācittiya offense and must relinquish the robe."

Key Aspects: This rule prohibits bhikkhus from retracting gifts given to other bhikkhus, specifically robes, due to emotions like anger or annoyance. This rule reinforces generosity, detachment, and respect for the gifts offered, ensuring bhikkhus avoid attachment or possessiveness after giving.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of maintaining generosity and non-attachment when giving gifts, particularly robes, to fellow bhikkhus. By observing this rule, bhikkhus practice letting go of personal ownership and avoid emotional reactions like anger or possessiveness. This rule fosters harmony and mutual respect within the monastic community, supporting the practice of dana (giving) without expectation.

3. Objectives

- 1. **Understanding:** Understand the ethical and spiritual reasons for avoiding the retraction of a gift and the impact of generosity on harmony in the monastic community.
- 2. **Application:** Develop strategies for managing emotions like anger or possessiveness, reinforcing the practice of giving without attachment.
- 3. **Reflection:** Reflect on values of generosity, detachment, and respect for shared resources within the community.

Aspect	Details
Rule Summary	A bhikkhu must not take back a robe after offering it to another bhikkhu. Taking back the robe, or causing someone else to do so out of anger or annoyance, results in a pācittiya offense, requiring the robe to be forsaken.
Offense Definition	If a bhikkhu reclaims a robe he has given, considering it still belongs to him, he commits <i>Nissaggiya 25</i> .
Serious Consequence (Pārājika 2)	If the first bhikkhu reclaims an item of substantial value that he previously gave, and the receiving bhikkhu knows it was given to him, this may lead to a <i>Pārājika 2</i> offense (serious offense leading to expulsion).
Required Action	In all cases, the reclaimed robe must be returned to its original recipient (the bhikkhu to whom it was offered).

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on generosity and non-attachment, focusing on the joy and freedom of giving without expecting anything in return.
- **Reflection Sharing:** Invite students to discuss experiences of practicing generosity and how letting go of personal ownership enhanced their sense of peace.

Memory Recall of Previous Lesson (5 minutes):

Recap: Briefly review insights from the last lesson on managing material possessions with simplicity and detachment, emphasizing generosity in the monastic context.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “kupito” (anger) and “anattamano” (annoyance).
- Discuss the rule’s purpose, focusing on the importance of giving without attachment and avoiding actions that might disrupt harmony within the community.
- Describe the situations in which this rule applies:
 - If a bhikkhu gives a robe to another and later, due to anger or annoyance, attempts to reclaim it or asks another to take it back.
 - Explain the consequences of retraction, including the forfeiture of the robe.
- Outline the relinquishment process:

The robe must be formally relinquished to the saṅgha or another bhikkhu.

2. Discussion-Based Teaching:

- Lead a discussion on the impact of generosity and detachment on community harmony, reinforcing the importance of offering freely without expectation.
- Explore scenarios where bhikkhus might feel tempted to retract a gift and discuss emotional responses that can lead to possessiveness or regret.

3. Interactive Discussion:

- Present scenarios where a bhikkhu might regret giving a robe due to a conflict or other reason. Discuss how to manage these emotions without retracting the gift.
- Practice the relinquishment formula if the rule is violated:

“idaṃ me bhante cīvaraṃ kupitena anattamanena mayā acchinnaṃ nissaggiyo, imāhaṃ saṃghāssa nissajjāmi.” (“Venerable(s), I must relinquish this robe, as I reclaimed it out of anger. This robe, I offer back to the saṅgha.”)

4. Reflection Writing:

Ask students to write about a time they gave something freely and practiced letting go, reflecting on how it contributed to their sense of peace and generosity.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice the relinquishment process, using the formal Pali relinquishment formula.
- **Reflection Circle:** After role-playing, discuss insights on generosity and detachment, emphasizing the freedom and joy that come from giving without expectation.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios where bhikkhus might experience regret or attachment after giving a gift. Students roll the dice, discuss each scenario, and practice responding with generosity and restraint.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show images depicting respectful exchanges between bhikkhus, illustrating the positive effects of generosity on the community.
- **Auditory:** Share a story of a revered monk who practiced detachment and generosity, embodying the freedom of giving.
- **Kinesthetic:** Engage students in role-playing the relinquishment process, reinforcing the rule.
- **Tactile:** Provide a sample robe as a prop to help students connect with the idea of giving and relinquishing.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to generosity and detachment.
- **Self-Assessment:** Encourage students to reflect on how practicing non-attachment influences their sense of peace and harmony.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of giving freely and managing emotions of attachment.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing generosity without expectation influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on experiences of letting go and giving without attachment.
- **Mindfulness Bell:** Use a bell to remind students of the joy of generosity and the importance of non-attachment.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in giving without expectation.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of generosity and freedom from attachment.
- **Experiential Learning:** Use role-playing to practice relinquishing items with non-attachment.
- **Socratic Method:** Guided questioning to encourage reflection on the emotional benefits of generosity.
- **Storytelling:** Share narratives illustrating generosity and the importance of letting go.
- **Case Study Method:** Analyze scenarios involving regret or possessiveness to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice relinquishing items with non-attachment.
2. **Reflection:** Reflect on the emotional and ethical aspects of giving without expectation.
3. **Conceptualization:** Connect the rule to Buddhist values of generosity, detachment, and harmony within the community.
4. **Application:** Develop strategies for managing emotions around giving and practicing freedom from attachment.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing generosity and non-attachment.
- **End of Lesson Reflection:** Invite students to share how the rule strengthens their commitment to giving freely.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 25 by practicing generosity and non-attachment, focusing on giving freely and avoiding retraction. Offer individual follow-ups to discuss challenges or reflections, providing guidance on cultivating a spirit of dana in daily practice.

Nissaggiya Pācittiya 26: Prohibition on Requesting a Woven Robe from Laypeople

Subtitle:

Vinaya Rule on Not Asking for Thread to Be Used for Weaving a Robe - Nissaggiya Pācittiya 26, Patta Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu sāmaṃ suttaṃ viññāpetvā tantavāyehi cīvaram vāyāpeyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu requests thread and causes it to be woven into a robe by a weaver, he incurs a pācittiya offense and must relinquish the robe."

Key Aspects: This rule prohibits bhikkhus from requesting or commissioning a robe to be woven if they request thread from someone who is not a relative or has not invited the bhikkhu to state his needs. This rule reinforces simplicity and detachment from material possessions, as well as restraint in asking for items.

2. Purpose of the Lesson

The purpose of this lesson is to guide bhikkhus on the restraint required when requesting items, specifically thread for robes. The rule discourages bhikkhus from acquiring robes through indirect requests or commissioning weavers to create robes. By following this rule, bhikkhus practice non-attachment to material goods, respect for lay generosity, and adherence to monastic discipline.

3. Objectives

- 1. **Understanding:** Understand the ethical and practical reasons for avoiding requests for woven robes, emphasizing respect for lay support and the spirit of non-attachment.
- 2. **Application:** Develop skills to navigate needs for robes without initiating requests for thread or woven material, learning respectful and disciplined ways to accept offerings.
- 3. **Reflection:** Reflect on values of simplicity, restraint, and respect for lay support, fostering mindfulness regarding material possessions.

Aspect	Details
Rule Summary	A bhikkhu must not receive a woven robe if it is provided as a result of requesting thread. If he receives such a robe, he must abandon it, as it entails a pācittiya offense.
Restrictions on Requesting Thread	A bhikkhu should not ask for a large quantity of thread from a person who is not a relative or who has not specifically invited him to express his needs.
Violation Consequence	If a bhikkhu indirectly causes a non-relative or uninvited person to arrange for a woven robe by a weaver, he commits <i>Nissaggiya 26</i> .
Required Action	If the bhikkhu receives a robe woven under these circumstances, he must abandon the robe to address the pācittiya offense.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on simplicity and gratitude, focusing on detachment from material possessions.
- **Reflection Sharing:** Invite students to discuss experiences of relying on lay generosity and how avoiding requests for material goods enhances mindfulness and discipline.

Memory Recall of Previous Lesson (5 minutes):

Recap: Review insights from the last lesson on non-attachment to clothing, reinforcing simplicity in acquiring robes and respect for monastic boundaries.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “suttaṃ viññāpetvā” (requesting thread) and “cīvaraṃ vāyāpeyya” (having a robe woven).
- Discuss the rule’s purpose, emphasizing the importance of not making indirect requests that lead to obtaining a robe through lay efforts.
- Explain specific guidelines:
 - A bhikkhu may not request large quantities of thread or indirectly ask for a robe to be woven by a layperson or weaver.
 - If the rule is violated, the robe must be relinquished and a pācittiya is incurred.

2. Discussion-Based Teaching:

- Lead a discussion on why it is important for bhikkhus to refrain from causing robes to be woven indirectly and how this practice of restraint reinforces simplicity and respect.
- Explore respectful ways for bhikkhus to rely on offerings without making requests, fostering contentment with what is freely given.

3. Interactive Discussion:

- Present scenarios where a bhikkhu may need a robe but has no relative or supporter offering one. Discuss how to approach this need in a way that respects the rule.
- Practice the relinquishment formula for situations where the rule has been broken:
“idaṃ me bhante cīvaraṃ sāmaṃ suttaṃ viññāpetvā vāyāpitaṃ nissaggiyo, imāhaṃ saṃghāssa nissajjāmi.” (“Venerable(s), I must relinquish this robe as it was woven due to my request for thread. This robe, I relinquish to the saṅgha.”)

4. Reflection Writing:

Ask students to write about a time they practiced restraint in requesting items, noting how it supported their focus on non-attachment and simplicity.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice the relinquishment process, using the formal Pali relinquishment formula.
- **Reflection Circle:** After role-playing, discuss insights on simplicity, restraint, and contentment, highlighting the benefits of depending only on freely given support.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios involving potential needs for robes or thread, where bhikkhus must decide between asking or relying on what is offered. Students roll the dice, discuss each scenario, and practice responses that align with the rule.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Show examples of robes and emphasize their value as symbols of simplicity and detachment from material concerns.
- **Auditory:** Share a story of a revered monk who maintained simplicity and never sought robes, relying only on what was offered freely.
- **Kinesthetic:** Engage students in role-playing the relinquishment process, reinforcing the practice of non-attachment.
- **Tactile:** Provide samples of thread and discuss its use as a necessity managed through respectful acceptance, not by direct requests.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to simplicity and respect for lay support.
- **Self-Assessment:** Encourage students to reflect on how observing this rule influences their approach to material needs and community interactions.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of restraint and respect for monastic discipline in managing possessions.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing simplicity and respectful reliance on lay support influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on experiences of restraint in making requests.
- **Mindfulness Bell:** Use a bell to remind students of simplicity and mindfulness regarding material needs.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in managing interactions around robes and materials.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of simplicity and respectful reliance on lay support.
- **Experiential Learning:** Use role-playing to practice the relinquishment process.
- **Socratic Method:** Guided questioning to encourage reflection on the benefits of simplicity and non-attachment.
- **Storytelling:** Share narratives illustrating restraint in managing material needs.
- **Case Study Method:** Analyze scenarios involving requests for robes or materials to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice relinquishing items that were improperly requested.
2. **Reflection:** Reflect on the ethical aspects of managing material needs without making requests.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity, detachment, and respectful reliance on the community.
4. **Application:** Develop strategies for managing possessions mindfully within monastic discipline.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing simplicity and respect for lay support.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to discipline and non-attachment.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 26 by practicing simplicity and respect in interactions that involve material needs, focusing on non-attachment. Offer individual follow-ups to discuss challenges or reflections, providing guidance on simplicity and gratitude for lay support in daily practice.

Nissaggiya Pācittiya 27: Prohibition on Requesting Upgrades to a Donated Robe

Subtitle:

Vinaya Rule on Not Requesting a Robe to Be Made Larger or Better than Originally Planned by the Donor -
Nissaggiya Pācittiya 27, Patta Chapter

1. Pali Script and English Translation

Pali Script:

"bhikkhum paneva uddissa aññātako gahapati vā gahapatānī vā tantavāyehi cīvaraṃ vāyāpeyya, tatra ceso bhikkhu pubbe appavārito tantavāye upasaṇamitvā cīvare viappaṃ āpajjeyya 'idaṃ kho āvuso cīvaraṃ maṃ uddissa viyyati, āyatañca karoṭha vitthatañca appitañca suvītañca suppavāyitañca suvilekhitañca suvitacchitañca karoṭhi."

English Translation:

"If a donor has arranged for a robe to be woven for a bhikkhu, and the bhikkhu, without being requested, approaches the weaver to instruct them to make the robe larger or of higher quality than the donor intended, the bhikkhu incurs a pācittiya offense and must relinquish the robe."

Key Aspects: This rule prohibits bhikkhus from approaching weavers to request changes to the size, quality, or details of a robe that a donor has already arranged. This fosters simplicity, contentment, and respect for the donor's original intentions, ensuring that bhikkhus do not seek material improvements for personal preference.

2. Purpose of the Lesson

The purpose of this lesson is to educate bhikkhus on the importance of accepting offerings as they are intended by the donor, without requesting alterations or improvements. This rule promotes simplicity, humility, and respect for lay offerings, encouraging bhikkhus to avoid desires for material enhancement and focus on their monastic duties. Observing this rule supports contentment and reduces attachment to material possessions.

3. Objectives

- 1. **Understanding:** Understand the ethical and practical reasons for accepting donations as they are offered and the significance of practicing contentment with simple, unaltered items.
- 2. **Application:** Develop strategies to manage desires for higher quality or larger items, learning to accept what is freely given without modification.
- 3. **Reflection:** Reflect on values of simplicity, humility, and gratitude for lay generosity, reinforcing mindfulness in handling possessions.

Aspect	Details
Rule Summary	A bhikkhu must not request a robe of better quality, larger size, or different specifications than what the donor initially intended to offer.
Conditions for Violation	If a dāyaka (donor) arranges for a weaver to make a robe for a bhikkhu, and the bhikkhu gives specific instructions to make the robe of higher quality, larger, thicker, better finished, or dyed well, it violates the rule.
Actions Constituting Violation	- Requesting the robe to be larger or thicker - Improving the robe's quality or appearance (e.g., better weaving, smoother finish) - Spreading or dyeing the material beyond what the donor intended
Consequences	If the bhikkhu receives a robe made to his specifications, contrary to the donor's original intention, he must forfeit the robe, and it results in a pācittiya offense.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on contentment and gratitude, focusing on acceptance without desire for modification.
- **Reflection Sharing:** Invite students to share thoughts on the value of simplicity and how contentment with offerings supports their practice.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on restraint in requests for material items, emphasizing contentment with what is offered.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “cīvare viappaṃ” (requesting changes to a robe) and “pācittiya” (offense).
- Discuss the rule’s purpose, focusing on the value of respecting the donor’s intentions and practicing restraint in desires for material enhancement.
- Describe the specific actions prohibited by this rule:
 - A bhikkhu may not approach a weaver to request improvements to the size, quality, or craftsmanship of a robe that has been arranged by a donor.
 - If the bhikkhu violates this rule and the robe is modified according to his wishes, he incurs a pācittiya and must relinquish the robe.

2. Discussion-Based Teaching:

- Lead a discussion on the importance of accepting donations as they are given and how this practice reinforces humility, respect for lay supporters, and contentment.
- Explore ways in which bhikkhus can manage desires for better-quality items, focusing on accepting the simplicity of what is offered.

3. Interactive Discussion:

- Present scenarios where a bhikkhu might desire a higher-quality or larger robe. Discuss how to handle this desire in alignment with the rule and the value of simplicity.
- Practice the relinquishment formula for situations where the rule has been violated:

“idaṃ me bhante cīvaram pubbe appavārito viappaṃ āpajji nissaggiyo, imāhaṃ saṃghāssa nissajjāmi.” (“Venerable(s), I must relinquish this robe as it was improved due to my request. This robe, I relinquish to the saṅgha.”)

4. Reflection Writing:

Ask students to reflect on a time they accepted a donation without seeking improvements, noting how this practice reinforced their contentment.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice the relinquishment process, using the formal Pali relinquishment formula.
- **Reflection Circle:** After role-playing, discuss insights on simplicity, humility, and gratitude, highlighting the value of accepting items as they are offered.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to generate scenarios where bhikkhus encounter offers or have desires for higher-quality items. Students roll the dice, discuss each scenario, and practice applying the rule with simplicity and restraint.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display images of simple robes and illustrate how contentment with modest items aligns with monastic values.
- **Auditory:** Share a story of a revered monk who practiced humility by accepting offerings as they were, never seeking modifications.
- **Kinesthetic:** Engage students in role-playing the relinquishment process, reinforcing the rule.
- **Tactile:** Provide a sample robe as a prop to help students connect with the concept of accepting simple offerings.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to contentment and humility.
- **Self-Assessment:** Encourage students to reflect on how observing this rule influences their approach to donations and their sense of simplicity.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of accepting offerings with simplicity and humility.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing acceptance of donations without modification influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on experiences of accepting items as offered, focusing on simplicity and non-attachment.
- **Mindfulness Bell:** Use a bell to remind students of the value of simplicity and gratitude.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in handling possessions and lay support.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of simplicity and contentment in accepting lay support.
- **Experiential Learning:** Use role-playing to practice the relinquishment process.
- **Socratic Method:** Guided questioning to encourage reflection on humility and gratitude.
- **Storytelling:** Share narratives illustrating the importance of simplicity in receiving offerings.
- **Case Study Method:** Analyze scenarios involving desires for material improvements to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice relinquishing items that were improperly requested to be improved.
2. **Reflection:** Reflect on the emotional and ethical aspects of receiving support without modification.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity, humility, and mindfulness regarding material possessions.
4. **Application:** Develop strategies for handling desires for material improvements with mindfulness and restraint.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing simplicity and respect for lay intentions.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to humility and simplicity.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 27 by practicing contentment with offerings, accepting them without requesting changes. Offer individual follow-ups to discuss challenges or reflections, providing guidance on simplicity and non-attachment in daily practice.

Nissaggiya Pācittiya 28: Guidelines on Accepting and Storing Extra Robes in Emergencies

Subtitle:

Vinaya Rule on Limiting the Storage Period for Extra Robes - Nissaggiya Pācittiya 28, Patta Chapter

1. Pali Script and English Translation

Pali Script:

"dasāhānāgataṃ kattikatemāsikapuṇṇamaṃ bhikkhuno paneva accekacīvaraṃ uppajjeyya, accekaṃ maññamānena bhikkhunā paṭiggahetabbaṃ. paṭiggahetvā yāva cīvarakālasamayaṃ nikkhipitabbaṃ. tato ce uttari nikkhipeyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu accepts an extra robe due to an emergency and keeps it beyond the authorized period, he incurs a pācittiya offense and must relinquish it."

Key Aspects: This rule allows bhikkhus to accept an extra robe under urgent conditions, such as a donor needing to give the robe before a journey or due to a sudden expression of faith. However, the robe must be relinquished if kept beyond the specific authorized period, reinforcing simplicity, non-attachment, and adherence to monastic guidelines.

2. Purpose of the Lesson

The purpose of this lesson is to instruct bhikkhus on accepting emergency robe offerings respectfully, without accumulating additional possessions for longer than necessary. Observing this rule encourages bhikkhus to honor time limitations on possessions, reinforcing discipline and non-attachment. By following this guideline, bhikkhus maintain their commitment to simplicity and avoid the distraction of managing surplus material items.

3. Objectives

1. **Understanding:** Understand the ethical and practical reasons for limiting the storage period of emergency robe offerings, ensuring respect for monastic simplicity and non-attachment.
2. **Application:** Develop skills to manage emergency robe offerings within the authorized timeframe, practicing relinquishment if the robe is kept beyond the allowed period.
3. **Reflection:** Reflect on values of simplicity and non-attachment to robes, enhancing respect for monastic discipline.

Aspect	Details
Rule Summary	A bhikkhu must not accept or retain an extra robe offered outside of an emergency and beyond the authorized period. Keeping such a robe past the authorized period results in a pācittiya offense and requires relinquishment.
Exceptions for Emergency	An extra robe may be accepted in emergencies, such as when the donor is: - A person about to leave on a journey - A pregnant woman - A sick person - A person whose faith in the dhamma has suddenly arisen
Emergency Procedure	The donor can offer the robe to the bhikkhu, stating: "vassāvāsikaṃ dassāmi" ("I offer you this robe of vassa").
Authorized Retention Periods	- Before Kathina: If accepted, the extra robe can be stored until the full moon of November (or early December), about one month before the end of vassa. - After Kathina: The robe may be kept for five months from the end of the vassa without determination.
Violation Consequence	If the extra robe is kept beyond the maximum authorized retention period, it results in <i>Nissaggiya 28</i> , necessitating relinquishment and a pācittiya offense.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on gratitude and contentment with minimal possessions, focusing on the purpose of using robes simply and without accumulation.
- **Reflection Sharing:** Invite students to discuss how practicing simplicity with material possessions enhances focus on the monastic path.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on managing material possessions within monastic guidelines, emphasizing the importance of limiting items.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “accekam maññamānena” (extra robe offered in emergency) and “pācittiya” (offense).
- Discuss the rule’s purpose, emphasizing that accepting an extra robe under emergency conditions does not permit indefinite retention.
- Outline authorized circumstances for accepting an emergency robe:

The donor is leaving on a journey, is unwell, or has a sudden expression of faith and must urgently offer the robe.

- Explain the time limits for storing the robe:
 - Accepted before the Kathina, it can be stored until the full moon of November (or beginning of December).
 - Accepted after the Kathina, it can be stored for five months from the end of vassa.
 - Beyond these periods, the robe must be relinquished.

2. Discussion-Based Teaching:

- Lead a discussion on the importance of not retaining emergency possessions beyond the necessary period, reinforcing simplicity and discipline.
- Explore the ethical practice of letting go of extra items to prevent material attachment.

3. Interactive Discussion:

- Present scenarios where a bhikkhu might receive a robe in an emergency situation. Discuss how to handle the acceptance and relinquishment of such robes, respecting the rule’s timeframe.
- Practice the relinquishment formula for situations where the rule is violated:
“idaṃ me bhante accekāvaram vattakkālam atikkantaṃ nissaggiyo, imāhaṃ saṃghāssa nissajjāmi.” (“Venerable(s), I must relinquish this extra robe as it was kept beyond the authorized period. This robe, I relinquish to the saṃgha.”)

4. Reflection Writing:

Ask students to reflect on a time they managed a material possession within a set period, noting how it reinforced their discipline and simplicity.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice the relinquishment process for an extra robe, using the formal Pali relinquishment formula.
- **Reflection Circle:** After role-playing, discuss insights on simplicity and non-attachment, emphasizing the value of maintaining discipline with possessions.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios where bhikkhus encounter emergency robe offerings. Students roll the dice, discuss each scenario, and practice applying the rule with mindfulness and respect for the authorized timeframe.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a monastic calendar indicating the authorized periods for robe storage to help students visualize the timeframe.
- **Auditory:** Share a story of a revered monk who practiced simplicity by adhering to time limits on robes and other items.
- **Kinesthetic:** Engage students in role-playing the relinquishment process, reinforcing the rule.
- **Tactile:** Provide a sample robe for students to handle as they discuss its symbolic value in monastic life.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to simplicity and respect for material limitations.
- **Self-Assessment:** Encourage students to reflect on how observing this rule influences their approach to managing possessions within set limits.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of simplicity and mindful management of possessions.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing disciplined storage of emergency robes influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on experiences of letting go of items within authorized limits.
- **Mindfulness Bell:** Use a bell to remind students of simplicity and the importance of material discipline.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in handling possessions.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of material simplicity and restraint.
- **Experiential Learning:** Use role-playing to practice the relinquishment process.
- **Socratic Method:** Guided questioning to encourage reflection on the benefits of managing material needs mindfully.
- **Storytelling:** Share narratives illustrating simplicity in accepting offerings within authorized limits.
- **Case Study Method:** Analyze scenarios involving extra robes to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice relinquishing items kept beyond authorized periods.
2. **Reflection:** Reflect on the emotional and ethical aspects of managing possessions within limits.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity, non-attachment, and respect for material limits.
4. **Application:** Develop strategies for managing possessions mindfully within authorized periods.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing simplicity and restraint.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to simplicity and non-attachment.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 28 by practicing discipline in managing emergency robe offerings, focusing on non-attachment. Offer individual follow-ups to discuss challenges or reflections, providing guidance on maintaining simplicity and adherence to monastic guidelines in daily practice.

Nissaggiya Pācittiya 29: Limitation on Leaving a Robe in a Village

Subtitle:

Vinaya Rule on Not Leaving a Robe in a Village for More than Six Nights - Nissaggiya Pācittiya 29, Patta Chapter

1. Pali Script and English Translation

Pali Script:

"upavassaṃ kho pana kattikapuṇṇamaṃ yāni kho pana tāni ārañṇakāni senāsanāni sākaṅkasammatāni sappatibhayāni, tathārūpesu bhikkhu senāsanesu viharanto ākaṅkhāno tiṇṇaṃ cīvarānaṃ aññataraṃ cīvaraṃ antaraghare nikkhipeyya, siyā ca tassa bhikkhuno kocideva paccayo tena cīvarena vippavāsāya, chārattaparamaṃ tena bhikkhunā tena cīvarena vippavasitabbaṃ. tato ce uttari vippavaseyya aññatra bhikkhu sammutiyā, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu, after completing his vassa, leaves one of his robes in a village for more than six nights while residing in a potentially dangerous or remote area, he incurs a pācittiya offense and must relinquish the robe."

Key Aspects: This rule allows bhikkhus residing in remote or potentially dangerous forest areas to leave a robe in a nearby village for up to six nights, provided certain conditions are met. This limitation encourages mindfulness of possessions and adherence to guidelines on robe care and security.

2. Purpose of the Lesson

The purpose of this lesson is to guide bhikkhus on the appropriate and limited use of robe storage in a nearby village during the kathina period, especially when residing in forest monasteries where dangers may arise. Observing this rule supports simplicity, encourages responsible management of possessions, and reinforces the discipline of monastic life by minimizing personal belongings left outside one's residence.

3. Objectives

1. **Understanding:** Understand the ethical and practical reasons for limiting the storage of robes outside one's residence and the significance of this practice in maintaining simplicity and security.
2. **Application:** Develop skills to observe the authorized six-night storage limit and practice relinquishment if the robe is left beyond the allowed period.
3. **Reflection:** Reflect on values of simplicity, responsibility, and respect for monastic discipline in handling possessions.

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Aspect	Details
Rule Summary	A bhikkhu should not leave one of his robes in a village for more than six nights during the kathina period if he is not sick. If he does so, he must abandon the robe, which results in a pācittiya offense.
Exception for Dangerous Areas	During the kathina, if a bhikkhu staying in a forest monastery perceives a danger, he is permitted to leave one of his robes in a nearby village for up to six nights.
Conditions for Leaving a Robe	Four conditions must be met to leave a robe in a village: 1. The bhikkhu has completed his vassa. 2. The robe is left during the kathina period. 3. The bhikkhu’s dwelling is at least 2,000 cubits (~1 km or 0.62 miles) from the village. 4. The bhikkhu fears losing the robe.
Violation Consequence	If the robe is left for more than the permitted six nights or outside these conditions, the bhikkhu must abandon the robe, as this entails a pācittiya offense.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on simplicity and non-attachment to possessions, focusing on the discipline of minimal belongings and the awareness of one’s needs.
- **Reflection Sharing:** Invite students to share thoughts on how responsible handling of belongings, particularly robes, enhances focus on monastic practice.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on managing and relinquishing possessions within monastic guidelines, emphasizing simplicity and responsibility.

Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “vippavāsāya” (leaving behind) and “pācittiya” (offense).
- Discuss the rule’s purpose, focusing on the importance of limiting the time robes are left outside one’s residence and how this reinforces security and simplicity.
- Outline the four conditions required to leave a robe in a village:
 - The bhikkhu has completed his vassa.
 - The robe storage occurs during the kathina period.
 - The forest dwelling of the bhikkhu is located at least 2,000 cubits (about 1 km or 0.62 miles) from the village.
 - The bhikkhu fears the loss of his robe due to potential danger in the forest area.
- Explain the authorized time limit:

A robe may only be left in the village for a maximum of six nights. If left longer, the bhikkhu must relinquish the robe.

2. Discussion-Based Teaching:

- Lead a discussion on the importance of responsible handling of possessions and respecting the limitations on robe storage outside the monastic residence.
- Explore how this rule encourages bhikkhus to consider simplicity and discipline in managing their robes.

3. Interactive Discussion:

- Present scenarios where a bhikkhu might feel it necessary to leave a robe in a village due to concerns for safety in a forest area. Discuss how to handle such situations within the authorized six-night period.
- Practice the relinquishment formula for situations where the rule has been violated:
"idaṃ me bhante cīvaraṃ chārattaparamaṃ vippavāsāya nikkhittaṃ nissaggiyo, imāhaṃ saṃghāssa nissajjāmi." ("Venerable(s), I must relinquish this robe as it was left for more than six nights. This robe, I relinquish to the saṅgha.")

4. Reflection Writing: Ask students to reflect on a time they responsibly managed a material item within set guidelines, noting how this reinforced their discipline.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice the relinquishment process for a robe left beyond the authorized period, using the formal Pali relinquishment formula.
- **Reflection Circle:** After role-playing, discuss insights on responsible management of possessions and adherence to simplicity.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios where bhikkhus encounter the need to leave robes in a village. Students roll the dice, discuss each scenario, and practice applying the rule with simplicity and respect for the authorized timeframe.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display a map with distances between forest monasteries and nearby villages, emphasizing the 1 km limit for robe storage.
- **Auditory:** Share a story of a revered monk who practiced simplicity and responsibility in handling possessions.
- **Kinesthetic:** Engage students in role-playing the relinquishment process, reinforcing the practice.
- **Tactile:** Provide a sample robe for students to handle as they discuss its symbolic value in monastic life.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to responsible handling of possessions.
- **Self-Assessment:** Encourage students to reflect on how observing this rule influences their approach to managing possessions within authorized limits.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of simplicity and responsible management of possessions.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing disciplined handling of robes influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on experiences of managing possessions responsibly within authorized limits.
- **Mindfulness Bell:** Use a bell to remind students of simplicity and respect for possessions.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in handling possessions and robe storage.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of simplicity and responsible management of robes.
- **Experiential Learning:** Use role-playing to practice the relinquishment process.
- **Socratic Method:** Guided questioning to encourage reflection on the benefits of mindful handling of robes.
- **Storytelling:** Share narratives illustrating simplicity and respect in handling possessions.
- **Case Study Method:** Analyze scenarios involving robe storage to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice relinquishing items stored beyond authorized limits.
2. **Reflection:** Reflect on the emotional and ethical aspects of managing possessions within limits.
3. **Conceptualization:** Connect the rule to Buddhist values of simplicity, responsibility, and respect for guidelines.
4. **Application:** Develop strategies for managing possessions mindfully within authorized periods.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing simplicity and restraint.
- **End of Lesson Reflection:** Invite students to share how the rule enhances their commitment to simplicity and non-attachment.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 29 by practicing discipline in managing robe storage within set limits, focusing on non-attachment. Offer individual follow-ups to discuss challenges or reflections, providing guidance on maintaining simplicity and adherence to monastic guidelines in daily practice.

Nissaggiya Pācittiya 30: Prohibition on Diverting Saṅgha Donations for Personal Benefit

Subtitle:

Vinaya Rule on Not Diverting Saṅgha Offerings for Individual Gain - Nissaggiya Pācittiya 30, Patta Chapter

1. Pali Script and English Translation

Pali Script:

"yo pana bhikkhu jānaṃ saṃghikaṃ lābhaṃ pariṇataṃ attāno pariṇāmeyya, nissaggiyaṃ pācittiyaṃ."

English Translation:

"If a bhikkhu knowingly diverts a donation intended for the saṅgha to himself, he incurs a pācittiya offense and must relinquish the item."

Key Aspects: This rule forbids bhikkhus from diverting or claiming for personal use any offerings that are intended for the saṅgha. This encourages bhikkhus to respect communal resources and maintain transparency and honesty in handling offerings, avoiding actions that could lead to selfishness or material gain.

2. Purpose of the Lesson

The purpose of this lesson is to teach bhikkhus the importance of respecting communal offerings intended for the saṅgha and to discourage any form of personal gain from such donations. This rule fosters integrity, respect for community resources, and adherence to ethical guidelines that promote communal harmony and trust. By following this rule, bhikkhus reinforce their commitment to simplicity and detachment from material possessions.

3. Objectives

- 1. **Understanding:** Understand the ethical and spiritual reasons for not diverting saṅgha donations for personal benefit and the significance of upholding communal trust.
- 2. **Application:** Develop strategies to manage offers and donations in a way that respects the saṅgha's communal resources, reinforcing honesty and simplicity.
- 3. **Reflection:** Reflect on values of communal harmony, respect, and detachment, fostering transparency in all interactions involving donations.

Aspect	Details
Rule Summary	A bhikkhu must not divert a donation intended for the saṅgha for his own benefit. If he influences the donor to redirect the donation to him personally, he must forsake the items, which results in a pācittiya offense.
Conditions of Violation	If a bhikkhu learns through gestures or speech that a donation is meant for the saṅgha and persuades the donor to give it to him instead, this constitutes a violation.
Example Provided	Even if the donor is the bhikkhu's mother, and he influences her to give items to him instead of the saṅgha, he commits <i>Nissaggiya 30</i> .
Consequence	The bhikkhu must abandon any items obtained by diverting a donation meant for the saṅgha, as this entails a pācittiya offense.

4. Lesson Outline

Warm-Up Activity (10 minutes):

- **Mindfulness Meditation:** Begin with a meditation on integrity and transparency, focusing on the importance of community resources and resisting the temptation of personal gain.
- **Reflection Sharing:** Invite students to discuss how communal harmony is strengthened when resources are respected and handled with transparency.

Memory Recall of Previous Lesson (5 minutes):

Recap:

Briefly review insights from the last lesson on responsible handling of material resources, emphasizing respect for communal items within the monastic community.

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Main Lesson (35 minutes):

1. Explanation of the Rule:

- Present the Pali text and English translation, explaining terms like “saṃghikaṃ lābhaṃ” (saṅgha offering) and “pariṇāmeyya” (divert for oneself).
- Discuss the rule’s purpose, focusing on the importance of maintaining integrity in handling donations, and the dangers of using communal resources for individual gain.
- Describe the specific actions prohibited by this rule:
 - A bhikkhu may not attempt to divert offerings made to the saṅgha for personal use, whether through suggestion, influence, or by accepting them for himself.
 - If the rule is violated, the diverted item must be relinquished and a pācittiya offense is incurred.

2. Discussion-Based Teaching:

- Lead a discussion on the importance of respecting the intentions of donors and the ethical responsibility to handle communal resources without personal benefit.
- Explore the value of honesty and transparency, which prevent conflicts and foster trust within the community.

3. Interactive Discussion:

- Present scenarios where a bhikkhu might be tempted to divert a donation meant for the saṅgha to himself. Discuss how to respond to these situations respectfully.
- Practice the relinquishment formula if the rule is violated:

“idaṃ me bhante saṃghikaṃ lābhaṃ attānaṃ pariṇataṃ nissaggiyo, imāhaṃ saṃghāssa nissajjāmi.” (“Venerable(s), I must relinquish this saṅgha offering that was diverted to me. This offering, I relinquish to the saṅgha.”)

4. Reflection Writing:

Ask students to reflect on a time they handled an offering or resource with integrity, considering how this action reinforced communal trust.

5. Experiential Learning Activities (15 minutes)

Role-Playing Scenarios:

- **Simulation:** In pairs, students practice the relinquishment process, using the formal Pali relinquishment formula for diverted offerings.
- **Reflection Circle:** After role-playing, discuss insights on integrity and community respect, emphasizing the importance of transparency.

6. Game-Based Learning Activity: Decision Dice (10 minutes)

Decision Dice:

Use dice to create scenarios involving donations intended for the saṅgha, where students must decide how to handle potential personal temptations. Students roll the dice, discuss each scenario, and practice ethical responses.

7. VAKT (Visual, Auditory, Kinesthetic, Tactile) Integration

- **Visual:** Display visual aids of communal resources in monasteries, illustrating the importance of maintaining respect for shared items.
- **Auditory:** Share a story of a revered monk who upheld integrity by ensuring that all offerings meant for the saṅgha were handled properly.
- **Kinesthetic:** Engage students in role-playing the relinquishment process, reinforcing the rule's practice.
- **Tactile:** Provide a sample offering item for students to handle, discussing its symbolic importance as a communal resource.

8. Assessment and Reflection

Evaluation of Learning (5 minutes):

- **Participation Observation:** Observe student engagement in discussions and role-plays, noting attentiveness to integrity and respect for community resources.
- **Self-Assessment:** Encourage students to reflect on how observing this rule influences their approach to managing communal resources responsibly.

Assessment Methods:

1. **Quizzes:** Use scenario-based questions to assess understanding of the rule's applications.
2. **Reflection Journals:** Weekly entries documenting experiences of transparency and respect for saṅgha offerings.
3. **Participation Scoring:** Evaluate student involvement in discussions, role-plays, and reflections.

9. Mood Meter Check (5 minutes)

Emotion Mapping:

Invite students to map their current emotional state and discuss how practicing integrity and respect for communal resources influences their peace of mind.

10. Continuous Suggestion Box

Provide an anonymous feedback option for students to share thoughts, questions, or suggestions about the lesson.

11. Toolbox for Reinforcement

- **Dhamma Reflection Notes:** Encourage journaling on experiences of handling resources with integrity and detachment.
- **Mindfulness Bell:** Use a bell to remind students of the importance of community resources and transparency.
- **Precept Cards:** Distribute cards summarizing the rule to reinforce daily mindfulness in managing community donations.

12. Teaching Methods and Techniques

- **Discussion-Based Teaching:** Facilitate discussions on the importance of integrity and respect for community resources.
- **Experiential Learning:** Use role-playing to practice the relinquishment process for diverted items.
- **Socratic Method:** Guided questioning to encourage reflection on the benefits of honesty and communal respect.
- **Storytelling:** Share narratives illustrating the importance of maintaining communal trust in handling offerings.
- **Case Study Method:** Analyze scenarios involving the diversion of saṅgha resources to explore proper conduct.

13. Experiential Learning Cycle (ELC) Methodology

1. **Experience:** Engage students in role-playing scenarios to practice relinquishing items that were improperly diverted.
2. **Reflection:** Reflect on the ethical aspects of handling resources transparently and with respect.
3. **Conceptualization:** Connect the rule to Buddhist values of integrity, detachment, and communal harmony.
4. **Application:** Develop strategies for managing resources ethically and without personal gain.

14. Assessment for Deeper Understanding

- **Pre-Test and Post-Test:** Scenario-based questions assess comprehension of the rule.
- **Reflection Journals:** Weekly journal entries allow students to document insights on observing honesty and respect for communal resources.
- **End of Lesson Reflection:** Invite students to share how the rule strengthens their commitment to community integrity and respect.

Follow-Up Suggestions

Encourage students to observe Nissaggiya Pācittiya 30 by practicing respect and transparency in handling communal resources, focusing on non-attachment to items meant for the saṅgha. Offer individual follow-ups to discuss challenges or reflections, providing guidance on maintaining simplicity and communal trust in daily practice.

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Rule Number	Rule Summary	Description of Violation	Consequence
21	Extra Alms Bowl	A bhikkhu keeps an extra alms bowl for more than ten days.	Forfeiture and Confession
22	Requesting New Alms Bowl	A bhikkhu with an alms bowl having fewer than five mends requests a new bowl.	Forfeiture and Confession
23	Tonics for Sick Bhikkhus	Bhikkhus store tonics (ghee, fresh butter, oil, honey, sugar/molasses) for more than seven days.	Forfeiture and Confession
24	Rains-Bathing Cloth	A bhikkhu seeks or uses a rains-bathing cloth outside the proper timeframe before the hot season (more than a month for seeking, more than half a month for wearing).	Forfeiture and Confession
25	Taking Back a Gifted Robe-Cloth	A bhikkhu snatches back or has snatched back a robe-cloth previously given to another bhikkhu out of anger or displeasure.	Forfeiture and Confession
26	Commissioning Weavers	A bhikkhu requests weavers to make robe-cloth.	Forfeiture and Confession
27	Altering and Rewarding Woven Cloth	A bhikkhu approaches weavers (not previously invited by a householder) and makes detailed requests for the cloth, rewarding them, even as much as almsfood.	Forfeiture and Confession
28	Urgent Robe-Cloth	A bhikkhu keeps an urgently offered robe-cloth beyond the robe season.	Forfeiture and Confession
29	Wilderness Lodging Robe Rules	A bhikkhu stays away from a robe for more than six nights while residing in risky wilderness lodgings without authorization.	Forfeiture and Confession
30	Diverting Community Gains	A bhikkhu knowingly redirects gains allocated for the Community to himself.	Forfeiture and Confession

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Prepared by: Education Officer, Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Chapter Title

Nissaggiya Pācittiya Rule 1: Limiting Robe Possession to Ten Days

Coverage: Pages 19 to 26

I. Pre-Test Assessment

1. Define “nissaggiya.”
 2. Why is there a time limit on robe possession?
 3. What is the purpose of forfeiture in this rule?
 4. Explain the role of confession in observing this rule.
 5. How does this rule foster discipline in monastic life?
-

II. Comprehensive Assessment

A. True or False (10 Questions)

1. Monks can accumulate robes without restriction.
 2. Forfeiture requires confession.
 3. The ten-day rule applies only during special ceremonies.
 4. "Cīvara" refers to material possessions unrelated to robes.
 5. Forfeiture of a robe is mandatory if kept beyond ten days.
 6. Confession is optional for offenses under this rule.
 7. Forfeiture strengthens the bond between monks and the Sangha.
 8. The rule promotes simplicity and non-attachment.
 9. Only new robes are subject to this rule.
 10. This rule applies to all monks regardless of rank.
-

B. Matching (10 Questions)

Match the term with its meaning or context.

Term	Definition/Context
Nissaggiya	Forfeiture
Ten Days	Maximum period for keeping an extra robe
Sangha	Community involved in accepting forfeiture
Cīvara	Rules related to robes
Non-Attachment	Ethical principle promoted by this rule
Forfeiture Process	Confession and giving up the item

Term	Definition/Context
Minimalism	Lifestyle encouraged by the rule
Pācittiya	Category of offenses under Vinaya
Confession	Acknowledgment of wrongdoing
Discipline	Foundation of monastic life

C. Fill in the Blank (10 Questions)

1. The term “nissaggiya” means _____.
2. A monk must confess an offense to the _____.
3. The _____ Chapter contains rules about robes.
4. This rule encourages _____ in monastic life.
5. _____ is the primary focus of this rule.
6. Forfeiture involves surrendering possessions to the _____.
7. The maximum allowed duration for extra robes is _____ days.
8. _____ is required for a monk to acknowledge an offense.
9. The purpose of this rule is to teach _____.
10. The rule applies to robes classified as _____.

D. Short Answer Questions (10 Questions)

1. Why does the rule limit robe possession to ten days?
2. Describe the forfeiture process in your own words.
3. What values are emphasized through the ten-day rule?
4. How does this rule help maintain harmony in the Sangha?
5. Discuss the relationship between simplicity and spiritual focus.
6. Why is confession an integral part of this rule?
7. What happens if a monk fails to forfeit a robe after ten days?
8. How does observing this rule affect relationships with lay donors?
9. What ethical principles are reflected in the rule’s restrictions?
10. How does this rule align with the broader Vinaya framework?

III. Role-Playing Scenarios

1. A monk receives an extra robe from a lay donor. Act out the steps for forfeiture.
2. Simulate explaining this rule to a new novice monk.
3. A lay donor asks why monks cannot keep extra robes. Role-play the response.
4. Enact a scenario where a monk forgets to confess an offense.
5. Discuss a situation where multiple monks handle a forfeiture.

IV. Team-Based Activities

- **Presentation Topics (5 Titles)**

1. The Ethics of Robe Possession in Monastic Life
2. Confession and Forfeiture: Core Practices in Discipline
3. Understanding the Nissaggiya Rules in the Vinaya
4. Minimalism and Spiritual Growth in Monasticism
5. Building Trust Between Sangha and Lay Community

V. Reflection Prompts

1. Reflect on the importance of non-attachment in personal possessions.
2. How would you explain the ten-day limit rule to a new monk?
3. What challenges might arise in forfeiting an extra possession?
4. Why is the Sangha's involvement necessary in the forfeiture process?
5. Reflect on a time when you had to let go of something valuable.

VI. Quiz Questions (Multiple Choice)

1. What does "nissaggiya" require monks to do?
 - (a) Use extra robes for ceremonies
 - (b) Forfeit items causing offenses
 - (c) Accept donations freely
 - (d) Accumulate material possessions
 2. What is the Sangha's role in forfeiture?
 - (a) Providing robes
 - (b) Confessing offenses
 - (c) Accepting forfeited items
 - (d) Punishing offenders
 3. How many days are monks allowed to keep an undetermined robe?
 - (a) 30
 - (b) 15
 - (c) 10
 - (d) 5
 4. What is the ethical goal of this rule?
 - (a) To accumulate wealth for the Sangha
 - (b) To promote simplicity and detachment
 - (c) To control monks' possessions
 - (d) To encourage donations from laypeople
-

VII. Essay Prompts (5 Topics)

1. Discuss how non-attachment strengthens a monk's spiritual practice.
2. Evaluate the role of forfeiture in maintaining ethical discipline.
3. Analyze the ten-day limit as a practical and ethical boundary.
4. How does this rule promote harmony between monks and lay donors?
5. What are the modern implications of this rule for contemporary monastics?

VIII. Group Project Ideas (5 Topics)

1. Develop a visual timeline showing robe-related rules in the Vinaya.
2. Conduct a debate: "Is the ten-day rule still relevant in modern monastic life?"
3. Create an illustrated guide explaining forfeiture to new monks.
4. Host a workshop on non-attachment and material simplicity.
5. Create a dramatization of the forfeiture process and its significance.

IX. Reference Books for Further Study (10 Books)

1. **The Vinaya Pitaka** – ISBN: 978-8120810086
2. **Theravāda Monastic Discipline** by Bhikkhu Pāṭimokkha – ISBN: 978-0860131971
3. **Introduction to Buddhist Ethics** – ISBN: 978-0198811077
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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Prepared by: Education Officer, Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Chapter Title

Nissaggiya Pācittiya Rule 2: Maintaining Robe Proximity Overnight

Coverage: Pages 27 to 35

I. Pre-Test Assessment

1. What is the main purpose of the rule regarding robe proximity overnight?
2. Define “vippavaseyya” as used in this rule.
3. What are the conditions under which a monk may be exempt from this rule?
4. Why is it important for monks to stay mindful of their belongings, particularly robes?
5. What happens if a monk leaves a determined robe unattended overnight?

II. Comprehensive Assessment

A. True or False (10 Questions)

1. A monk can leave his determined robe overnight without concern.
2. Exceptions to the robe proximity rule include illness and community agreement.
3. Leaving a robe unattended overnight requires confession.
4. “Vippavaseyya” refers to staying overnight without a robe.
5. Forfeiture is necessary for all robes left behind during travel.
6. Maintaining proximity to robes reflects the principle of mindfulness.
7. A monk can determine a robe after leaving it behind overnight.
8. This rule does not apply during the Rains Retreat.
9. Responsibility over possessions is a key value in this rule.
10. Confession is optional for violating this rule.

B. Matching (10 Questions)

Match the term with its definition or context.

Term

Definition/Context

Vippavaseyya Staying away from a robe overnight

Sangha Agreement Exception to the robe proximity rule

Term	Definition/Context
Confession	Required for violating the rule
Determined Robe	A robe assigned for personal use
Non-Attachment	Ethical value promoted by this rule
Accountability	Expected trait for handling possessions
Forfeiture Process	A step required for rule violation
Rains Retreat	Time of stricter adherence to robe rules
Simplicity	Lifestyle encouraged by the rule
Ethical Discipline	Broader framework guiding this rule

C. Fill in the Blank (10 Questions)

1. The term “vippavaseyya” means _____.
2. A monk must not leave his determined robe unattended _____.
3. Confession and _____ are required for this rule violation.
4. Exceptions to this rule include _____ or community agreement.
5. Maintaining proximity to robes encourages _____ in a monk’s life.
6. If a monk violates this rule, the robe must be _____.
7. _____ is an essential trait emphasized in this rule.
8. The Rains Retreat is a time of _____ robe management.
9. This rule is part of the _____ Chapter.
10. _____ helps monks stay mindful of their possessions.

D. Short Answer Questions (10 Questions)

1. Explain the term “vippavaseyya” in the context of this rule.
 2. What steps must a monk take if he leaves his robe unattended overnight?
 3. Why is maintaining proximity to robes significant in monastic life?
 4. What conditions exempt a monk from this rule?
 5. How does this rule reflect the principle of mindfulness?
 6. Discuss the role of confession in addressing violations of this rule.
 7. How does the Sangha support monks in adhering to robe rules?
 8. Why is it important for monks to demonstrate responsibility over robes?
 9. What ethical principles are promoted by this rule?
 10. How does observing this rule impact the lay community’s view of monks?
-

III. Role-Playing Scenarios

1. A monk forgets his robe in a nearby village. Act out the confession process.
2. Simulate a scenario where a monk must explain the importance of robe proximity to a novice.
3. Role-play a Sangha discussion on the exceptions to this rule.
4. A monk realizes he unintentionally violated the rule during travel. Act out the steps to resolve this.
5. Discuss and simulate a scenario where a monk plans travel while ensuring adherence to the rule.

IV. Team-Based Activities

- **Presentation Topics (5 Titles)**

1. The Ethics of Possession and Responsibility in Monastic Life
2. The Role of Confession in Strengthening Ethical Discipline
3. Exploring Exceptions: Flexibility in Monastic Rules
4. How Proximity to Belongings Enhances Mindfulness
5. Maintaining Simplicity: Lessons from Nissaggiya Rule 2

V. Reflection Prompts

1. Reflect on the challenges of maintaining mindfulness in handling possessions.
2. How would you explain the robe proximity rule to a layperson?
3. Reflect on a personal experience of managing possessions responsibly.
4. Why is ethical discipline in managing possessions important for monks?
5. What lessons can modern society learn from this rule about mindfulness and responsibility?

VI. Quiz Questions (Multiple Choice)

1. What does “vippavaseyya” refer to?
 - (a) Traveling with a robe
 - (b) Staying away from a robe overnight
 - (c) Leaving a robe unattended during travel
 - (d) Determining a robe for use
2. What is the primary consequence of violating this rule?
 - (a) Sangha expulsion
 - (b) Forfeiture and confession

- (c) Additional robes issued
- (d) Temporary suspension
- 3. Which of the following is an exception to the robe proximity rule?
 - (a) Forgetfulness
 - (b) Sangha agreement
 - (c) Rains Retreat
 - (d) Bad weather
- 4. How does this rule promote mindfulness?
 - (a) By limiting robe quantity
 - (b) By requiring proximity to robes overnight
 - (c) By simplifying robe determination
 - (d) By encouraging donations from laypeople

VII. Essay Prompts (5 Topics)

1. Discuss how this rule fosters mindfulness and responsibility.
2. Analyze the role of exceptions in ensuring practical monastic discipline.
3. Evaluate the ethical significance of proximity to robes in monastic life.
4. Reflect on the relationship between possessions and spiritual simplicity.
5. How does adherence to this rule benefit the monastic community and laypeople?

VIII. Group Project Ideas (5 Topics)

1. Develop a visual guide to exceptions in the robe proximity rule.
 2. Create a dramatization of the confession and forfeiture process.
 3. Host a workshop on the ethical value of responsibility over possessions.
 4. Build a scenario-based activity on managing robe proximity challenges.
 5. Design an infographic showing the process of addressing rule violations.
-

IX. Reference Books for Further Study (10 Books)

1. **The Vinaya Pitaka** – ISBN: 978-8120810086
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Chapter Title

Nissaggiya Pācittiya Rule 3: Managing Unfinished Robe Materials

Coverage: Pages 36 to 42

I. Pre-Test Assessment

1. What is considered unfinished robe material under this rule?
 2. Why is there a time limit for completing unfinished robes?
 3. What are the consequences of failing to manage robe materials responsibly?
 4. How does this rule encourage efficiency and mindfulness?
 5. What role does the Sangha play in managing unfinished robe materials?
-

II. Comprehensive Assessment

A. True or False (10 Questions)

1. A monk may possess unfinished robe materials indefinitely.
 2. The ten-day rule applies to unfinished robe materials.
 3. Responsibility for robe materials reflects mindfulness.
 4. Forfeiture is required for robe materials left unfinished after the time limit.
 5. This rule encourages monks to value resources.
 6. Robe materials can be discarded if they are not completed within ten days.
 7. The Sangha helps manage robe materials when requested.
 8. "Efficiency" is an essential value promoted by this rule.
 9. Robe materials must be prioritized over spiritual practices.
 10. Confession is not required for violations of this rule.
-

B. Matching (10 Questions)

Match the term with its definition or context.

Term	Definition/Context
Unfinished Material	Robe cloth not yet ready for use
Forfeiture	Required if rule is violated
Ten-Day Rule	Time limit for managing robe materials
Resource Efficiency	Value emphasized in this rule
Confession	Necessary step after rule violation
Mindfulness	Practiced in robe material management
Sangha Support	Assistance for handling unfinished robes
Responsibility	Ethical trait fostered by this rule
Determined Robe	Completed robe assigned for use
Ethical Discipline	Framework ensuring proper management

C. Fill in the Blank (10 Questions)

- Unfinished robe material must be completed within _____ days.
- If a monk fails to manage robe materials, _____ is required.
- The _____ provides support for managing robe materials.
- _____ is a key value emphasized in this rule.
- The _____ Rule governs the handling of unfinished robe materials.
- _____ is required to acknowledge a violation of this rule.
- Monks are expected to practice _____ in using resources.
- Unfinished materials can be _____ to another monk for completion.
- The purpose of this rule is to avoid _____ of resources.
- _____ ensures that all robe materials are handled efficiently.

D. Short Answer Questions (10 Questions)

- What steps must a monk take to complete unfinished robe materials?
- How does this rule promote mindfulness and resource efficiency?
- What happens when a monk fails to complete robe materials within the time limit?
- Why is the ten-day rule significant for managing robe materials?
- What ethical values are emphasized in this rule?
- How does the Sangha support monks in following this rule?
- Why is it important for monks to avoid wastefulness?
- Discuss the connection between mindfulness and robe material management.

9. What role does confession play in observing this rule?
 10. How does this rule reflect broader principles of the Vinaya?
-

III. Role-Playing Scenarios

1. A monk realizes he has exceeded the time limit for unfinished robe materials. Simulate the confession process.
 2. Enact a discussion where the Sangha provides guidance for managing robe materials.
 3. A lay donor questions why monks have strict rules for robe completion. Role-play the explanation.
 4. A novice monk struggles with completing robe materials. Act out a mentor's advice.
 5. Role-play the forfeiture process when a monk fails to manage robe materials responsibly.
-

IV. Team-Based Activities

- **Presentation Topics (5 Titles)**
 1. Resource Efficiency in Monastic Practice
 2. The Role of Forfeiture in Promoting Ethical Discipline
 3. Balancing Spiritual Practices with Material Management
 4. Lessons on Non-Wastefulness from Nissaggiya Rule 3
 5. Managing Resources: The Importance of Time and Mindfulness
-

V. Reflection Prompts

1. Reflect on a time when you had to manage a valuable resource efficiently.
 2. How does completing unfinished tasks impact personal discipline?
 3. Why is it essential for monks to be mindful of resource use?
 4. What challenges might arise in adhering to this rule?
 5. How can this rule inspire laypeople in their daily lives?
-

VI. Quiz Questions (Multiple Choice)

1. What is the maximum duration for possessing unfinished robe materials?
 - (a) 15 days
 - (b) 10 days
 - (c) 5 days
 - (d) Unlimited

2. What must a monk do if he violates the rule on robe materials?
 - (a) Complete the materials immediately
 - (b) Forfeit the materials and confess
 - (c) Ask the Sangha for an extension
 - (d) Donate the materials to laypeople
3. What value is emphasized in this rule?
 - (a) Efficiency
 - (b) Attachment
 - (c) Accumulation of resources
 - (d) Wealth management
4. Who can assist a monk in managing unfinished robe materials?
 - (a) Lay donors
 - (b) The Sangha
 - (c) Novices
 - (d) Only the abbot

VII. Essay Prompts (5 Topics)

1. Discuss the significance of resource management in monastic life.
2. Analyze how this rule fosters mindfulness and non-attachment.
3. Evaluate the ethical importance of completing tasks on time.
4. Reflect on the role of the Sangha in supporting ethical practices.
5. How can modern society learn from this rule about avoiding waste?

VIII. Group Project Ideas (5 Topics)

1. Create a timeline showing steps in robe material management.
2. Design a role-play session on the forfeiture process.
3. Host a workshop on non-attachment and resource mindfulness.
4. Develop a guide for lay donors on supporting monastic practices.
5. Illustrate the connection between robe management and ethical discipline.

IX. Reference Books for Further Study (10 Books)

1. **The Vinaya Pitaka** – ISBN: 978-8120810086
2. **Theravāda Monastic Discipline** by Bhikkhu Pāṭimokkha – ISBN: 978-0860131971
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Date: DD/MM/YY

Chapter Title

Nissaggiya Pācittiya Rule 4: Interactions with Bhikkhunīs Regarding Robe Care

Coverage: Pages 43 to 50

I. Pre-Test Assessment

1. What are the specific guidelines for monks when interacting with Bhikkhunīs concerning robes?
2. Why is it important to maintain boundaries between monks and Bhikkhunīs?
3. What role does the Sangha play in mediating robe-related interactions?
4. What are the consequences of inappropriate interactions under this rule?
5. How does this rule reflect the ethical framework of the Vinaya?

II. Comprehensive Assessment

A. True or False (10 Questions)

1. Monks may directly request robe assistance from Bhikkhunīs.
2. This rule discourages excessive familiarity between monks and Bhikkhunīs.
3. Interactions with Bhikkhunīs are exempt from Sangha oversight.
4. Confession is required if this rule is violated.
5. This rule promotes harmony and respect between monks and Bhikkhunīs.
6. Robe-related interactions are restricted to emergencies only.
7. Inappropriate interactions may require forfeiture of robes.
8. This rule emphasizes non-attachment in robe management.
9. Maintaining boundaries aligns with the principles of simplicity and mindfulness.
10. Violations of this rule are categorized as minor offenses.

B. Matching (10 Questions)

Match the term with its definition or context.

Term	Definition/Context
Bhikkhunī Interaction Guidelines	Guidelines for robe-related assistance
Forfeiture	Possible consequence of inappropriate interaction
Confession	Required step after rule violation
Ethical Boundaries	Framework guiding monk-Bhikkhunī interactions
Sangha Oversight	Role of community in managing rule adherence
Non-Attachment	Principle promoted in robe-related practices
Harmony	Goal of maintaining proper monk-Bhikkhunī relations
Emergency Assistance	Acceptable context for robe-related interactions
Mindfulness	Practice encouraged by this rule
Mutual Respect	Value reinforced by this rule

C. Fill in the Blank (10 Questions)

- Monks are required to maintain _____ when interacting with Bhikkhunīs about robes.
- This rule ensures that _____ boundaries are upheld between monks and Bhikkhunīs.
- _____ is necessary if a monk violates this rule.
- Inappropriate interactions with Bhikkhunīs may result in _____ of robes.
- The _____ oversees robe-related interactions when needed.
- Maintaining boundaries fosters _____ within the monastic community.
- _____ interactions are limited to emergencies or special permissions.
- This rule reflects the principle of _____ in handling possessions.
- Proper robe care interactions should be mediated through the _____.
- _____ Respectful relations between monks and Bhikkhunīs promote _____.

D. Short Answer Questions (10 Questions)

1. Why does this rule emphasize boundaries between monks and Bhikkhunīs?
2. What steps should a monk take if he needs robe assistance from a Bhikkhunī?
3. How does this rule contribute to harmony in the monastic community?
4. What role does confession play in maintaining ethical discipline?
5. Discuss the significance of Sangha oversight in robe-related interactions.
6. Why is mutual respect important between monks and Bhikkhunīs?
7. What ethical principles are highlighted by this rule?
8. How does observing this rule align with the broader Vinaya framework?
9. What challenges might arise in adhering to this rule?
10. How can laypeople support ethical practices concerning robes?

III. Role-Playing Scenarios

1. A monk requests robe assistance from a Bhikkhunī without Sangha mediation. Role-play the steps to correct this.
2. Simulate a Sangha discussion on managing robe-related interactions.
3. Role-play a novice monk learning about boundaries with Bhikkhunīs.
4. A Bhikkhunī offers assistance during a robe shortage. Act out the proper protocol for accepting help.
5. Discuss and simulate how monks and Bhikkhunīs can collaborate while adhering to the Vinaya.

IV. Team-Based Activities

- **Presentation Topics (5 Titles)**

1. Ethical Boundaries in Monastic Relations: Insights from Nissaggiya Rule 4
2. The Role of Confession in Upholding Ethical Discipline
3. Sangha Mediation: A Key to Harmonious Interactions
4. Promoting Mutual Respect Between Monks and Bhikkhunīs
5. Non-Attachment and Boundaries: Lessons from Vinaya Rules

V. Reflection Prompts

1. Reflect on the importance of maintaining boundaries in professional or personal relationships.
2. How does this rule foster respect and harmony within the monastic community?
3. What lessons about discipline can laypeople learn from this rule?
4. Reflect on the role of Sangha mediation in promoting ethical interactions.
5. Why is it important to avoid excessive familiarity in robe-related matters?

VI. Quiz Questions (Multiple Choice)

1. What is the main objective of this rule?
 - (a) To limit Bhikkhunī assistance
 - (b) To ensure boundaries and respect
 - (c) To simplify robe management
 - (d) To avoid lay involvement
2. Who oversees interactions between monks and Bhikkhunīs?
 - (a) The lay community
 - (b) Senior monks
 - (c) The Sangha
 - (d) The abbot only
3. Inappropriate interactions with Bhikkhunīs may result in:
 - (a) Immediate expulsion
 - (b) Forfeiture and confession
 - (c) Restrictions on robe use
 - (d) Suspension of privileges
4. Why are boundaries important in monastic life?
 - (a) To maintain spiritual focus
 - (b) To avoid excessive interactions
 - (c) To promote harmony and respect
 - (d) All of the above

VII. Essay Prompts (5 Topics)

1. Discuss the ethical significance of boundaries in monastic interactions.
2. Analyze the role of Sangha oversight in promoting respect and harmony.

3. Reflect on the importance of confession in ethical discipline.
4. How does this rule promote non-attachment in robe-related matters?
5. What can modern communities learn from this rule about maintaining respect and boundaries?

VIII. Group Project Ideas (5 Topics)

1. Create a role-play illustrating the proper protocol for robe-related interactions.
2. Develop a visual guide to maintaining boundaries in monastic life.
3. Host a workshop on mutual respect and ethical discipline in the Vinaya.
4. Collaborate on a research project exploring Sangha mediation practices.
5. Design an infographic on the significance of boundaries in robe-related matters.

IX. Reference Books for Further Study (10 Books)

1. **The Vinaya Pitaka** – ISBN: 978-8120810086
2. **Theravāda Monastic Discipline** by Bhikkhu Pāṭimokkha – ISBN: 978-0860131971
3. **The Buddhist Monastic Code** by Ven. Thanissaro Bhikkhu – ISBN: 978-1928706534
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Date: DD/MM/YY

Chapter Title

Nissaggiya Pācittiya Rule 5: Observing Boundaries in Receiving Robes from Bhikkhunīs

Coverage: Pages 51 to 57

I. Pre-Test Assessment

1. Why does this rule establish boundaries in accepting robes from Bhikkhunīs?
 2. What are the conditions under which a monk may accept a robe from a Bhikkhunī?
 3. How does this rule promote ethical discipline within the Sangha?
 4. What are the consequences of violating the boundaries set by this rule?
 5. Why is it essential to have Sangha oversight in accepting robes?
-

II. Comprehensive Assessment

A. True or False (10 Questions)

1. Monks are allowed to accept robes from Bhikkhunīs without restrictions.
 2. This rule discourages inappropriate reliance on Bhikkhunīs.
 3. Sangha mediation is required for receiving robes from Bhikkhunīs.
 4. Violating this rule may lead to forfeiture of the robe.
 5. This rule fosters respect and harmony between monks and Bhikkhunīs.
 6. Monks may demand specific robes from Bhikkhunīs.
 7. Non-attachment is a principle upheld by this rule.
 8. Robe offerings from Bhikkhunīs are limited to emergencies.
 9. Violations of this rule are considered serious offenses.
 10. Confession is optional for violations of this rule.
-

B. Matching (10 Questions)

Match the term with its definition or context.

Term	Definition/Context
Robe Offering	Acceptance of robes from Bhikkhunīs
Forfeiture	Required step after rule violation
Sangha Oversight	Mediates robe acceptance from Bhikkhunīs
Ethical Boundaries	Framework for interactions with Bhikkhunīs
Non-Attachment	Principle promoted by this rule
Mutual Respect	Value reinforced between monks and Bhikkhunīs
Emergency Acceptance	Exception for receiving robes directly
Confession	Necessary step after improper robe acceptance
Discipline	Broader goal of this rule
Accountability	Ethical trait encouraged by this rule

C. Fill in the Blank (10 Questions)

- Monks are required to maintain _____ when receiving robes from Bhikkhunīs.
- _____ is necessary for any inappropriate acceptance of robes.
- Sangha _____ is essential in mediating robe offerings.
- Robe acceptance must align with the principles of _____.
- Violating this rule may result in _____ of the robe.
- The purpose of this rule is to avoid _____ on Bhikkhunīs.
- _____ interactions ensure harmony between monks and Bhikkhunīs.
- _____ respect is emphasized in the context of this rule.
- _____ offerings are an exception to the standard protocol.
- Confession promotes _____ within the Sangha after a violation.

D. Short Answer Questions (10 Questions)

- What are the ethical boundaries set by this rule?
- How does this rule foster harmony within the monastic community?
- Discuss the significance of Sangha oversight in robe acceptance.
- What are the consequences of violating this rule?
- Why is mutual respect important in interactions between monks and Bhikkhunīs?
- How does this rule promote the principle of non-attachment?
- What steps should a monk take if he improperly accepts a robe?
- How does observing this rule reflect the broader Vinaya framework?

9. What challenges might arise in adhering to this rule?
10. How can laypeople support the ethical discipline promoted by this rule?

III. Role-Playing Scenarios

1. A monk accepts a robe from a Bhikkhunī without Sangha mediation. Act out the steps to correct this.
2. Simulate a discussion where the Sangha mediates robe offerings from Bhikkhunīs.
3. Role-play a scenario where a Bhikkhunī offers robes during an emergency.
4. A novice monk learns about the boundaries set by this rule. Act out the explanation process.
5. Enact the forfeiture and confession process after a rule violation.

IV. Team-Based Activities

- **Presentation Topics (5 Titles)**
 1. Upholding Ethical Boundaries in Receiving Robes
 2. The Role of Sangha Mediation in Promoting Discipline
 3. Respect and Harmony Between Monks and Bhikkhunīs
 4. Non-Attachment in Material Offerings: Lessons from Nissaggiya Rule 5
 5. Accountability and Ethical Discipline in Monastic Interactions

V. Reflection Prompts

1. Reflect on the importance of maintaining boundaries in material offerings.
2. How does this rule encourage mutual respect within the monastic community?
3. Why is Sangha oversight critical in accepting donations?
4. Reflect on a time when you had to navigate boundaries in a professional or personal setting.
5. What lessons from this rule can laypeople apply to their daily lives?

VI. Quiz Questions (Multiple Choice)

1. What is the primary objective of this rule?
 - (a) To limit donations to monks
 - (b) To ensure proper boundaries with Bhikkhunīs
 - (c) To restrict robe offerings

- (d) To promote reliance on Bhikkhunīs
- 2. What must a monk do if he improperly accepts a robe?
 - (a) Return the robe immediately
 - (b) Confess and forfeit the robe
 - (c) Seek guidance from the abbot
 - (d) Keep the robe for emergency use
- 3. What is an acceptable exception for receiving robes directly from Bhikkhunīs?
 - (a) Routine needs
 - (b) Emergency situations
 - (c) Preference for specific materials
 - (d) Overabundance of donations
- 4. How does this rule promote harmony within the Sangha?
 - (a) By limiting interactions
 - (b) By encouraging mediation and respect
 - (c) By promoting material generosity
 - (d) By discouraging lay involvement

VII. Essay Prompts (5 Topics)

1. Discuss how this rule fosters accountability and ethical discipline in robe acceptance.
2. Analyze the role of Sangha mediation in ensuring proper material offerings.
3. Reflect on the relationship between respect and non-attachment in monastic practice.
4. Evaluate how this rule aligns with the broader principles of the Vinaya.
5. How can the boundaries set by this rule serve as a model for ethical interactions in modern society?

VIII. Group Project Ideas (5 Topics)

1. Create a role-play illustrating appropriate and inappropriate robe acceptance.
2. Develop a visual guide to Sangha mediation in robe offerings.
3. Host a discussion on the importance of ethical boundaries in monastic life.
4. Collaborate on a research project exploring mutual respect in the Vinaya.
5. Design an infographic on the process of confession and forfeiture.

IX. Reference Books for Further Study (10 Books)

1. **The Vinaya Pitaka** – ISBN: 978-8120810086
2. **Theravāda Monastic Discipline** by Bhikkhu Pāṭimokkha – ISBN: 978-0860131971
3. **The Buddhist Monastic Code** by Ven. Thanissaro Bhikkhu – ISBN: 978-1928706534
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10. **The Essence of Discipline: A Guide to the Vinaya** – ISBN: 978-1888375150

Prepared By: _____

Teacher ID: _____

Year of Academic: _____

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Prepared by: Education Officer, Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Chapter Title

Nissaggiya Pācittiya Rule 6: Requesting Robes from Non-Relatives

Coverage: Pages 58 to 65

I. Pre-Test Assessment

1. Why is it discouraged for monks to request robes from non-relatives?
 2. What are the ethical considerations behind this rule?
 3. Under what circumstances can a monk request a robe from a non-relative?
 4. How does this rule promote non-attachment and humility?
 5. What are the consequences of violating this rule?
-

II. Comprehensive Assessment

A. True or False (10 Questions)

1. Monks may freely request robes from non-relatives without restrictions.
 2. This rule discourages dependency on laypeople for material needs.
 3. Sangha approval is required for requesting robes in exceptional cases.
 4. Violating this rule may lead to forfeiture of the robe.
 5. Non-attachment is a key principle emphasized by this rule.
 6. Monks may demand specific types of robes from non-relatives.
 7. Confession is mandatory if this rule is violated.
 8. This rule helps maintain the integrity and independence of the Sangha.
 9. Robe requests from non-relatives are acceptable during emergencies.
 10. Violations of this rule are considered minor offenses.
-

B. Matching (10 Questions)

Match the term with its definition or context.

Term	Definition/Context
Non-Relative	Layperson without familial ties to the monk
Forfeiture	Required step after violating this rule
Confession	Acknowledgment of an offense
Ethical Discipline	Broader goal of the rule
Sangha Oversight	Mediates robe requests when necessary
Humility	Value promoted by limiting requests
Emergency Situations	Acceptable context for requesting robes
Non-Attachment	Principle encouraged in material interactions
Lay Support	Assistance provided without direct requests
Dependency	Condition avoided by adhering to this rule

C. Fill in the Blank (10 Questions)

- Monks are discouraged from requesting robes from _____.
- Violating this rule may result in _____ of the robe.
- _____ is required to acknowledge and correct the violation.
- The _____ oversees exceptional cases of robe requests.
- This rule encourages monks to practice _____ and self-restraint.
- Requests for robes are limited to _____ situations.
- The purpose of this rule is to avoid undue _____ on laypeople.
- _____ is a principle emphasized through this rule.
- Maintaining the _____ of the Sangha is a key consideration.
- Monks must rely on _____ support instead of direct requests.

D. Short Answer Questions (10 Questions)

- Why are monks discouraged from requesting robes from non-relatives?
- How does this rule promote non-attachment and humility?
- What are the consequences of violating this rule?
- Under what circumstances can a monk request a robe from a non-relative?
- How does Sangha oversight contribute to upholding this rule?
- Discuss the ethical values emphasized by this rule.
- What steps should a monk take after violating this rule?
- How does this rule reflect the principles of the Vinaya?

9. Why is it important to avoid dependency on non-relatives?
 10. How can laypeople support monks while respecting this rule?
-

III. Role-Playing Scenarios

1. A monk requests a robe from a non-relative without proper justification. Simulate the steps to resolve the issue.
 2. Role-play a Sangha discussion about handling robe requests during emergencies.
 3. A lay donor offers a robe without being asked. Act out the proper response from the monk.
 4. Simulate a novice monk being taught the ethical considerations of this rule.
 5. Enact the confession and forfeiture process for a violation of this rule.
-

IV. Team-Based Activities

- **Presentation Topics (5 Titles)**
 1. Upholding Humility and Non-Attachment in Material Requests
 2. The Role of Sangha Oversight in Maintaining Ethical Discipline
 3. Ethical Boundaries in Requesting Material Support
 4. Non-Dependency: Preserving the Integrity of the Sangha
 5. Lessons in Self-Reliance and Humility from Nissaggiya Rule 6
-

V. Reflection Prompts

1. Reflect on the importance of humility in receiving material support.
 2. How does this rule encourage independence within the Sangha?
 3. What challenges might arise when adhering to this rule?
 4. Reflect on the ethical implications of requesting help from others.
 5. What lessons can laypeople learn from this rule about non-dependency?
-

VI. Quiz Questions (Multiple Choice)

1. What is the main principle promoted by this rule?
 - (a) Generosity
 - (b) Non-attachment and humility
 - (c) Material wealth accumulation
 - (d) Efficient resource management

2. Who oversees exceptional cases of robe requests?
 - (a) The abbot only
 - (b) The Sangha
 - (c) Senior monks
 - (d) Lay donors
3. What must a monk do if he violates this rule?
 - (a) Apologize to the donor
 - (b) Forfeit the robe and confess
 - (c) Keep the robe for emergency use
 - (d) Request approval retroactively
4. What is an acceptable reason for requesting robes from a non-relative?
 - (a) Preference for specific materials
 - (b) Emergency situations
 - (c) Accumulation of resources
 - (d) To replace slightly worn robes

VII. Essay Prompts (5 Topics)

1. Discuss how this rule fosters humility and independence among monks.
2. Analyze the role of Sangha oversight in promoting ethical discipline.
3. Reflect on the relationship between non-attachment and material interactions.
4. Evaluate how this rule aligns with the principles of simplicity and mindfulness.
5. How can this rule inspire modern individuals to practice non-dependency?

VIII. Group Project Ideas (5 Topics)

1. Create a role-play demonstrating appropriate and inappropriate robe requests.
2. Develop a guide on Sangha mediation for robe-related needs.
3. Host a workshop on fostering humility and non-dependency in daily life.
4. Collaborate on a research project exploring the ethical framework of Nissaggiya Rule 6.
5. Design an infographic illustrating the process of confession and forfeiture.

IX. Reference Books for Further Study (10 Books)

1. **The Vinaya Pitaka** – ISBN: 978-8120810086
2. **Theravāda Monastic Discipline** by Bhikkhu Pāṭimokkha – ISBN: 978-0860131971
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MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

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Date: DD/MM/YY

Chapter Title

Nissaggiya Pācittiya Rule 7: Requesting Replacement Robes in Case of Loss

Coverage: Pages 66 to 73

I. Pre-Test Assessment

1. Under what circumstances is it permissible to request a replacement robe?
2. Why is it important to have limitations on requesting replacement robes?
3. What is the process for requesting a replacement robe in the event of loss?
4. How does this rule promote simplicity and accountability?
5. What are the consequences of violating this rule?

II. Comprehensive Assessment

A. True or False (10 Questions)

1. A monk may request replacement robes freely in case of loss.
 2. Replacement robes must be requested only in genuine need.
 3. Sangha approval is required for requesting replacement robes.
 4. Violating this rule may lead to forfeiture of the replacement robe.
 5. This rule helps to prevent misuse of resources.
 6. Monks may demand specific materials for replacement robes.
 7. Confession is mandatory if this rule is violated.
 8. This rule ensures accountability in robe management.
 9. Replacement robes are permissible during emergencies without oversight.
 10. Violations of this rule are considered minor offenses.
-

B. Matching (10 Questions)

Match the term with its definition or context.

Term	Definition/Context
Replacement Robe	A robe requested in case of loss
Genuine Need	Justifiable reason for requesting robes
Sangha Oversight	Mediates robe replacement requests
Non-Attachment	Principle promoted by limiting requests
Forfeiture	Required step after violating this rule
Accountability	Ethical trait encouraged by this rule
Confession	Acknowledgment of an offense
Material Simplicity	Broader goal of the rule
Emergency Situations	Acceptable context for robe replacement
Resource Efficiency	Value emphasized in robe replacement process

C. Fill in the Blank (10 Questions)

- Monks are allowed to request replacement robes only in cases of _____.
 - _____ is required if a monk violates this rule.
 - Replacement robe requests must be mediated through the _____.
 - This rule emphasizes the principle of _____ and resource efficiency.
 - Violating this rule may result in _____ of the replacement robe.
 - Requests for replacement robes must reflect _____ and accountability.
 - _____ approval is necessary for robe replacement in non-emergency situations.
 - The purpose of this rule is to prevent misuse of _____.
 - _____ simplicity is a key value promoted by this rule.
 - _____ A monk must demonstrate _____ before making a robe request.
-

D. Short Answer Questions (10 Questions)

1. What are the conditions under which a monk can request a replacement robe?
 2. Why is Sangha approval necessary for robe replacement requests?
 3. How does this rule promote resource efficiency and simplicity?
 4. What are the consequences of violating this rule?
 5. How does observing this rule align with the principle of non-attachment?
 6. What steps should a monk take after losing a robe?
 7. Discuss the ethical values highlighted by this rule.
 8. Why is accountability important in the process of robe replacement?
 9. What role does the Sangha play in managing robe requests?
 10. How does this rule reflect the broader ethical framework of the Vinaya?
-

III. Role-Playing Scenarios

1. A monk loses his robe and requests a replacement without Sangha approval. Role-play the steps to address this.
 2. Simulate a Sangha discussion about robe replacement protocols during emergencies.
 3. Role-play a novice monk learning about the ethical considerations of requesting replacement robes.
 4. A monk requests a replacement robe but fails to justify the need. Act out the resolution process.
 5. Enact the forfeiture and confession process for a violation of this rule.
-

IV. Team-Based Activities

• Presentation Topics (5 Titles)

1. The Ethics of Resource Management in Monastic Practice
 2. Accountability in Requesting and Using Robes: Insights from Rule 7
 3. Upholding Simplicity Through Ethical Robe Replacement
 4. The Role of Sangha Oversight in Preventing Resource Misuse
 5. Lessons on Non-Attachment and Material Simplicity
-

V. Reflection Prompts

1. Reflect on the importance of practicing accountability in material possessions.
2. How does this rule encourage ethical resource use within the Sangha?
3. What challenges might arise in adhering to this rule during emergencies?
4. Reflect on a personal experience of demonstrating accountability in managing resources.
5. What lessons can laypeople draw from this rule about mindful consumption?

VI. Quiz Questions (Multiple Choice)

1. Under what condition can a monk request a replacement robe?
 - (a) Personal preference for new robes
 - (b) Emergency loss of robes
 - (c) Lack of material donations
 - (d) To accumulate extra resources
 2. What must a monk do if he violates this rule?
 - (a) Seek immediate replacement from a lay donor
 - (b) Forfeit the replacement robe and confess
 - (c) Justify the need retroactively
 - (d) Request approval from a novice monk
 3. Who oversees the replacement of robes in non-emergency situations?
 - (a) The abbot
 - (b) The Sangha
 - (c) Senior monks only
 - (d) Lay donors
 4. What value is most emphasized in this rule?
 - (a) Generosity
 - (b) Efficiency and accountability
 - (c) Material abundance
 - (d) Strict enforcement
-

VII. Essay Prompts (5 Topics)

1. Discuss how this rule fosters accountability and resource mindfulness.
2. Analyze the role of Sangha oversight in ensuring ethical discipline.
3. Reflect on the importance of non-attachment in managing material possessions.
4. Evaluate how this rule aligns with the broader principles of simplicity and mindfulness.
5. How can this rule inspire individuals to practice responsible resource management in daily life?

VIII. Group Project Ideas (5 Topics)

1. Create a role-play illustrating appropriate and inappropriate robe replacement requests.
2. Develop a visual guide on Sangha-mediated robe management.
3. Host a workshop on fostering accountability in managing personal resources.
4. Collaborate on a research project exploring the ethical framework of Nissaggiya Rule 7.
5. Design an infographic illustrating the process of confession and forfeiture.

IX. Reference Books for Further Study (10 Books)

1. **The Vinaya Pitaka** – ISBN: 978-8120810086
2. **Theravāda Monastic Discipline** by Bhikkhu Pāṭimokkha – ISBN: 978-0860131971
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Prepared by: Education Officer, Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Chapter Title

Nissaggiya Pācittiya Rule 8: Refraining from Requesting Specific Qualities in Offered Robes

Coverage: Pages 74 to 80

I. Pre-Test Assessment

1. Why is it discouraged for monks to request specific qualities in robes offered by laypeople?
2. What ethical principles are emphasized in this rule?
3. How does this rule help promote non-attachment and contentment?
4. Under what circumstances can a monk suggest specific robe qualities?
5. What are the consequences of violating this rule?

II. Comprehensive Assessment

A. True or False (10 Questions)

1. Monks may freely request specific qualities in offered robes.
2. This rule discourages monks from being overly selective with material offerings.
3. Violations of this rule may lead to forfeiture of the robe.
4. Non-attachment is a key principle emphasized by this rule.
5. Monks may demand specific robe qualities in emergencies.
6. Sangha approval is not required for robe requests involving specific qualities.
7. This rule promotes humility and gratitude in receiving offerings.
8. Robes with specific qualities can only be requested under explicit guidelines.
9. Laypeople are encouraged to ask monks about their material preferences.
10. Confession is mandatory for violations of this rule.

B. Matching (10 Questions)

Match the term with its definition or context.

Term	Definition/Context
Specific Qualities	Particular features requested in robes
Forfeiture	Required step after rule violation
Non-Attachment	Principle promoted by discouraging requests
Humility	Value encouraged through this rule
Gratitude	Attitude monks should cultivate in receiving
Ethical Discipline	Broader goal of this rule
Resource Simplicity	Value reinforced by limiting robe requests
Sangha Oversight	Manages requests involving specific qualities
Confession	Necessary step for acknowledging violations
Lay Generosity	Support offered without specific demands

C. Fill in the Blank (10 Questions)

- Monks are discouraged from requesting _____ qualities in robes.
- Violating this rule may result in _____ of the robe.
- _____ is required to address and correct violations of this rule.
- This rule helps monks practice _____ and humility.
- Sangha _____ is necessary for exceptions to this rule.
- The purpose of this rule is to promote _____ and resource simplicity.
- Requests for specific qualities may undermine laypeople's _____.
- _____ is a principle emphasized in interactions with donors.
- Maintaining _____ in robe requests is essential for ethical discipline.
- Lay offerings should be accepted with _____ and gratitude.

D. Short Answer Questions (10 Questions)

- Why does this rule discourage monks from requesting specific robe qualities?
- How does this rule help monks cultivate humility and gratitude?
- What are the consequences of violating this rule?
- Under what circumstances can exceptions be made to this rule?
- How does this rule reflect the broader principles of non-attachment?
- Discuss the ethical values promoted by refraining from selective requests.

7. Why is it important for monks to accept lay offerings without specific demands?
8. How does observing this rule promote harmony between monks and laypeople?
9. What steps should a monk take after violating this rule?
10. How does Sangha oversight ensure proper adherence to this rule?

III. Role-Playing Scenarios

1. A monk requests a robe with specific qualities from a lay donor. Role-play the correction process.
2. Simulate a Sangha discussion about exceptions to this rule during emergencies.
3. A novice monk asks a lay donor for specific materials. Act out a mentor's advice.
4. Role-play a scenario where lay donors offer robes without consulting monks.
5. Enact the confession and forfeiture process for a violation of this rule.

IV. Team-Based Activities

- **Presentation Topics (5 Titles)**

1. Upholding Humility and Gratitude in Receiving Offerings
2. Ethical Discipline in Material Simplicity: Lessons from Rule 8
3. Non-Attachment and Contentment in Monastic Practice
4. The Role of Sangha Oversight in Managing Material Requests
5. Building Trust Between Monks and Lay Donors Through Ethical Practices

V. Reflection Prompts

1. Reflect on the importance of contentment in receiving material support.
2. How does this rule encourage humility in interactions with laypeople?
3. What challenges might monks face in adhering to this rule?
4. Reflect on a personal experience where you practiced non-attachment.
5. What lessons can laypeople learn from this rule about mindful giving?

VI. Quiz Questions (Multiple Choice)

1. What is the primary principle promoted by this rule?
 - (a) Generosity
 - (b) Simplicity and contentment
 - (c) Accumulation of resources
 - (d) Material wealth management
2. What must a monk do if he violates this rule?
 - (a) Keep the robe and apologize
 - (b) Forfeit the robe and confess
 - (c) Justify the request to the Sangha
 - (d) Replace the robe with another
3. Who oversees exceptions for requesting specific robe qualities?
 - (a) Lay donors
 - (b) The Sangha
 - (c) Senior monks only
 - (d) No one; monks decide themselves
4. Why is it important to refrain from requesting specific qualities in robes?
 - (a) To preserve the simplicity of offerings
 - (b) To encourage lay generosity
 - (c) To promote humility and gratitude
 - (d) All of the above

VII. Essay Prompts (5 Topics)

1. Discuss how this rule fosters contentment and simplicity in monastic life.
 2. Analyze the ethical importance of non-attachment in receiving material offerings.
 3. Reflect on the relationship between humility and gratitude in Buddhist practice.
 4. Evaluate how this rule strengthens trust between the Sangha and lay community.
 5. How can this rule inspire laypeople to give mindfully and without expectations?
-

VIII. Group Project Ideas (5 Topics)

1. Create a role-play demonstrating appropriate and inappropriate robe requests.
2. Develop a visual guide on the principles of gratitude and humility.
3. Host a workshop on fostering contentment in daily life through mindfulness.
4. Collaborate on a research project exploring ethical donation practices in Buddhism.
5. Design an infographic illustrating the process of confession and forfeiture.

IX. Reference Books for Further Study (10 Books)

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Date: DD/MM/YY

Chapter Title

Nissaggiya Pācittiya Rule 9: Refraining from Requesting Combined High-Quality Robes from Multiple Donors

Coverage: Pages 81 to 87

I. Pre-Test Assessment

1. What does this rule teach about the ethics of requesting robes from multiple donors?
2. How does this rule promote non-attachment and simplicity in monastic practice?
3. What are the consequences of requesting high-quality robes from multiple donors?
4. How does this rule affect the relationship between monks and the lay community?
5. What is the role of confession and forfeiture in adhering to this rule?

II. Comprehensive Assessment

A. True or False (10 Questions)

1. Monks may request combined robes from multiple donors for personal use.
 2. This rule discourages accumulating luxurious robes.
 3. Violations of this rule require forfeiture of the robes.
 4. Non-attachment is a principle upheld by this rule.
 5. Sangha oversight is necessary for combined robe requests.
 6. This rule ensures simplicity in robe management.
 7. Lay donors are encouraged to collaborate on offering robes.
 8. This rule helps maintain the integrity of the Sangha.
 9. Confession is optional if a monk violates this rule.
 10. Violating this rule is considered a minor offense.
-

B. Matching (10 Questions)

Match the term with its definition or context.

Term	Definition/Context
Combined Robes	Robes requested from multiple donors
High-Quality Robes	Luxurious or superior robe materials
Forfeiture	Required step after violating this rule
Non-Attachment	Principle promoted by limiting robe requests
Ethical Discipline	Broader goal of the rule
Simplicity	Value upheld by discouraging luxury
Sangha Oversight	Mediates combined robe requests
Gratitude	Proper attitude towards lay offerings
Confession	Necessary step for acknowledging violations
Resource Mindfulness	Value reinforced by this rule

C. Fill in the Blank (10 Questions)

- Monks are discouraged from requesting _____ robes from multiple donors.
- Violating this rule may result in _____ of the robes.
- _____ is required to address and correct a violation.
- This rule helps monks practice _____ and simplicity.
- Sangha _____ is necessary for managing combined robe requests.
- The purpose of this rule is to prevent the accumulation of _____.
- Requests for luxurious robes may undermine laypeople's _____.
- _____ is a principle emphasized in robe-related interactions.
- Maintaining _____ in robe requests is essential for ethical discipline.
- This rule promotes _____ in the use of material resources.

D. Short Answer Questions (10 Questions)

- Why does this rule discourage monks from requesting combined robes from multiple donors?
- How does this rule help monks cultivate simplicity and non-attachment?
- What are the consequences of violating this rule?
- How does this rule foster ethical discipline within the Sangha?
- What role does Sangha oversight play in managing robe requests?
- Discuss the importance of gratitude in receiving lay offerings.
- How does observing this rule enhance the integrity of the Sangha?

8. What steps should a monk take after violating this rule?
9. How does this rule promote mindfulness in resource use?
10. What lessons can laypeople learn from this rule about mindful giving?

III. Role-Playing Scenarios

1. A monk requests high-quality robes from multiple donors. Role-play the correction process.
2. Simulate a Sangha discussion about handling combined robe requests ethically.
3. A novice monk asks lay donors to collaborate on robe offerings. Act out the mentor's guidance.
4. Role-play a scenario where lay donors ask a monk about their preferred robe type.
5. Enact the confession and forfeiture process for a violation of this rule.

IV. Team-Based Activities

- **Presentation Topics (5 Titles)**
 1. Upholding Simplicity and Non-Attachment in Material Requests
 2. The Role of Sangha Oversight in Ethical Robe Management
 3. Mindful Giving and Receiving: Lessons from Rule 9
 4. Preserving the Integrity of the Sangha Through Ethical Practices
 5. Non-Accumulation and Contentment in Monastic Life

V. Reflection Prompts

1. Reflect on the importance of simplicity in material possessions.
2. How does this rule encourage humility in receiving offerings?
3. What challenges might monks face in adhering to this rule?
4. Reflect on a personal experience where you chose simplicity over luxury.
5. What lessons can laypeople draw from this rule about ethical giving?

VI. Quiz Questions (Multiple Choice)

1. What is the primary principle promoted by this rule?
 - (a) Generosity
 - (b) Simplicity and non-attachment
 - (c) Material wealth accumulation
 - (d) Efficient resource management

2. What must a monk do if he violates this rule?
 - (a) Keep the robes and apologize
 - (b) Forfeit the robes and confess
 - (c) Justify the request to the Sangha
 - (d) Replace the robes with simpler ones
3. Who oversees combined robe requests?
 - (a) Lay donors
 - (b) The Sangha
 - (c) Senior monks only
 - (d) No one; monks decide themselves
4. Why is it important to discourage requests for combined high-quality robes?
 - (a) To preserve the simplicity of offerings
 - (b) To encourage lay generosity
 - (c) To promote humility and gratitude
 - (d) All of the above

VII. Essay Prompts (5 Topics)

1. Discuss how this rule fosters contentment and simplicity in monastic life.
2. Analyze the ethical importance of non-attachment in receiving material offerings.
3. Reflect on the relationship between humility and gratitude in Buddhist practice.
4. Evaluate how this rule strengthens trust between the Sangha and lay community.
5. How can this rule inspire laypeople to give mindfully and without expectations?

VIII. Group Project Ideas (5 Topics)

1. Create a role-play demonstrating appropriate and inappropriate robe requests.
2. Develop a visual guide on the principles of gratitude and simplicity.
3. Host a workshop on fostering contentment in daily life through mindfulness.
4. Collaborate on a research project exploring ethical donation practices in Buddhism.
5. Design an infographic illustrating the process of confession and forfeiture.

IX. Reference Books for Further Study (10 Books)

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2. **Theravāda Monastic Discipline** by Bhikkhu Pāṭimokkha – ISBN: 978-0860131971
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4. **Living the Dhamma: A Guide for Monks** – ISBN: 978-1928706442
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Prepared By: _____

Teacher ID: _____

Year of Academic: _____

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Prepared by: Education Officer, Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Chapter Title

Nissaggiya Pācittiya Rule 10: Guidelines on Engaging with Kappiyas (Lay Agents) and Respectful Boundaries in Requesting Support

Coverage: Pages 88 to 94

I. Pre-Test Assessment

1. Who are "Kappiyas," and what role do they play in supporting monks?
2. Why is it important to maintain respectful boundaries in engaging with Kappiyas?
3. What are the ethical implications of misusing support provided by lay agents?
4. How does this rule ensure harmony between the Sangha and lay supporters?
5. What steps must a monk take if he violates this rule?

II. Comprehensive Assessment

A. True or False (10 Questions)

1. Monks may freely direct Kappiyas to provide specific forms of support.
 2. This rule discourages improper reliance on lay agents for material needs.
 3. Sangha oversight is required for complex interactions with Kappiyas.
 4. Violating this rule may require confession and forfeiture.
 5. Kappiyas are lay agents entrusted to act on behalf of monks.
 6. Respectful boundaries ensure mutual trust between monks and Kappiyas.
 7. Non-attachment is a principle upheld by this rule.
 8. Lay agents may act without explicit permission from the Sangha.
 9. Misuse of lay support is considered a minor offense.
 10. This rule emphasizes accountability and ethical discipline.
-

B. Matching (10 Questions)

Match the term with its definition or context.

Term	Definition/Context
Kappiya	Lay agent supporting monks
Respectful Boundaries	Ethical framework for engaging with Kappiyas
Forfeiture	Required step after violating this rule
Non-Attachment	Principle encouraged in interactions
Ethical Discipline	Broader goal of this rule
Sangha Oversight	Mediates complex engagements with Kappiyas
Trust	Essential for harmonious monk-lay relations
Accountability	Value reinforced by this rule
Confession	Acknowledgment of an offense
Resource Efficiency	Promoted through mindful engagement

C. Fill in the Blank (10 Questions)

1. Kappiyas are _____ who assist monks in material matters.
 2. Violating this rule may result in _____ of items received improperly.
 3. _____ is required to address and correct a violation of this rule.
 4. This rule promotes _____ and accountability in engaging with lay agents.
 5. Sangha _____ is essential for managing complex interactions with Kappiyas.
 6. Respectful boundaries ensure mutual _____ between monks and lay agents.
 7. Monks must avoid _____ reliance on Kappiyas for material needs.
 8. _____ is a principle emphasized in interactions with lay agents.
 9. Maintaining _____ in material support is critical for ethical discipline.
 10. _____ The purpose of this rule is to preserve _____ in monk-lay relationships.
-

D. Short Answer Questions (10 Questions)

1. Who are Kappiyas, and what is their role in monastic life?
2. Why is it important to maintain respectful boundaries in working with Kappiyas?
3. What are the consequences of violating this rule?
4. How does this rule promote harmony between monks and lay supporters?
5. Discuss the significance of accountability in engaging with Kappiyas.
6. How does Sangha oversight ensure proper adherence to this rule?
7. Why is it important for monks to avoid over-reliance on lay agents?
8. What steps must a monk take if he improperly directs a Kappiya?
9. How does observing this rule reflect the broader ethical framework of the Vinaya?
10. What lessons can laypeople learn from this rule about mindful giving?

III. Role-Playing Scenarios

1. A monk directs a Kappiya to provide unnecessary support. Role-play the correction process.
2. Simulate a Sangha discussion about ethical engagement with lay agents.
3. A novice monk misunderstands the role of Kappiyas. Act out a mentor's guidance.
4. Role-play a scenario where a Kappiya offers assistance beyond their duties.
5. Enact the confession and forfeiture process for a violation of this rule.

IV. Team-Based Activities

• **Presentation Topics (5 Titles)**

1. Ethical Engagement Between Monks and Lay Agents
 2. The Role of Sangha Oversight in Ensuring Accountability
 3. Respectful Boundaries in Requesting Support from Kappiyas
 4. Promoting Non-Attachment in Material Interactions
 5. Trust and Harmony: Building Strong Monk-Lay Relationships
-

V. Reflection Prompts

1. Reflect on the importance of maintaining trust in professional or personal relationships.
2. How does this rule encourage mutual respect between monks and lay supporters?
3. What challenges might arise in adhering to this rule?
4. Reflect on a time when you balanced gratitude and independence in receiving help.
5. What lessons can laypeople draw from this rule about providing mindful support?

VI. Quiz Questions (Multiple Choice)

1. What is the primary role of Kappiyas in monastic life?
 - (a) To manage all of a monk's material needs
 - (b) To support monks in matters beyond their control
 - (c) To oversee Sangha operations
 - (d) To enforce monastic rules
 2. What must a monk do if he violates this rule?
 - (a) Apologize to the Kappiya
 - (b) Forfeit the improperly received items and confess
 - (c) Justify the action to the Sangha
 - (d) Seek forgiveness from lay donors
 3. Why is Sangha oversight important in engaging with Kappiyas?
 - (a) To ensure monks' material needs are met
 - (b) To prevent misuse of lay support
 - (c) To simplify interactions with lay agents
 - (d) To promote wealth accumulation
 4. Why is it important to maintain respectful boundaries with Kappiyas?
 - (a) To preserve simplicity and humility
 - (b) To avoid dependence on lay agents
 - (c) To ensure mutual trust and accountability
 - (d) All of the above
-

VII. Essay Prompts (5 Topics)

1. Discuss the ethical significance of maintaining boundaries in interactions with Kappiyas.
2. Analyze the role of Sangha oversight in ensuring proper monk-lay relations.
3. Reflect on the importance of trust and accountability in Buddhist practice.
4. How does this rule promote harmony and mutual respect within the Sangha?
5. What lessons can laypeople learn about mindful giving and ethical support?

VIII. Group Project Ideas (5 Topics)

1. Create a role-play demonstrating appropriate and inappropriate interactions with Kappiyas.
 2. Develop a visual guide on the ethical responsibilities of monks and Kappiyas.
 3. Host a workshop on fostering trust and accountability in relationships.
 4. Collaborate on a research project exploring the history of lay agents in monastic support.
 5. Design an infographic illustrating the process of confession and forfeiture for violations.
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Prepared By: _____

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IX. Reference Books for Further Study (10 Books)

1. **The Vinaya Pitaka** – ISBN: 978-8120810086
 2. **Theravāda Monastic Discipline** by Bhikkhu Pāṭimokkha – ISBN: 978-0860131971
 3. **The Buddhist Monastic Code** by Ven. Thanissaro Bhikkhu – ISBN: 978-1928706534
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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 11 – Rules on Accepting Carpets
Made with Silk

Page Number: From Page No. (97) To Page No. (103)

Pre-Test Assessment

1. What is the primary reason for prohibiting monks from accepting silk carpets?
2. How does this rule align with the principles of simplicity and non-attachment?
3. What are the ethical implications of using silk in monastic possessions?
4. What must a monk do upon receiving a silk carpet?
5. How does this rule maintain the integrity of the monastic community?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are allowed to use silk carpets if donated by lay supporters.
2. This rule emphasizes non-attachment to luxurious items.
3. Accepting silk carpets is considered a Nissaggiya offense.
4. Silk is prohibited due to its association with luxury and animal exploitation.
5. Monks can substitute silk carpets with simple, non-luxurious materials.
6. Forfeiture of a silk carpet requires confession and surrender to the Sangha.
7. Using silk in monastic life reflects adherence to simplicity.
8. The Sangha must approve the use of silk carpets in specific situations.
9. The use of silk carpets demonstrates non-adherence to Buddhist ethics.
10. The rule encourages the practice of humility and mindfulness.

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Silk Carpets	b. Prohibited luxurious items made from animal fibers.
Forfeiture	c. Surrendering an item involved in a violation.
Simplicity	d. Living without attachment to luxury.
Non-Attachment	e. Letting go of material possessions.
Sangha	f. The monastic community responsible for ethical rules.
Ethical Discipline	g. Adhering to moral and spiritual guidelines.
Confession	h. Admitting one's mistakes to another monk.
Animal Exploitation	i. Harm caused to animals for material gain.
Humility	j. Practicing modesty in actions and possessions.

3. Fill in the Blank Questions (10 Questions)

1. The rule prohibits monks from accepting _____ carpets.
 2. Using silk goes against the principle of _____.
 3. This rule ensures that monks adhere to the practice of _____ and simplicity.
 4. Forfeiture of silk carpets requires _____ to another monk.
 5. Monks must reject items associated with _____ exploitation.
 6. Simplicity in possessions fosters a sense of _____ in monastic life.
 7. Silk carpets are considered a _____ item in the Vinaya rules.
 8. The process of forfeiture involves surrendering the item to the _____.
 9. Monks are encouraged to use _____ materials as alternatives to silk.
 10. _____ The rule promotes mindfulness and _____ in handling possessions.
-

4. Short Answer Questions (10 Questions)

1. Why are silk carpets prohibited in monastic practice?
2. Explain how the use of silk carpets contradicts the principle of simplicity.
3. What steps must a monk take upon receiving a silk carpet?
4. How does this rule reflect the Buddhist commitment to ethical living?
5. What alternatives to silk carpets can monks use?
6. Discuss the role of the Sangha in ensuring adherence to this rule.
7. How does this rule promote humility among monks?
8. Reflect on the relationship between mindfulness and non-attachment to luxury.
9. What are the broader ethical implications of rejecting silk in monastic life?
10. How does observing this rule strengthen the relationship between the Sangha and the lay community?

5. Team Paper Presentation Titles (5 Titles)

1. "Silk and Simplicity: Ethical Perspectives in Buddhist Monastic Life"
2. "The Role of Forfeiture in Upholding Monastic Integrity"
3. "Non-Attachment to Luxury: Lessons from Nissaggiya Pācittiya 11"
4. "Mindful Possessions: Practicing Simplicity in Monastic Rules"
5. "Animal Welfare and Ethical Discipline in Buddhism"

Additional Assessment Components

Reflection Prompts

1. Reflect on how practicing simplicity affects your daily monastic life.
2. Why is it important to consider ethical implications when accepting donations?
3. How does this rule help foster humility and gratitude within the monastic community?

Quiz Questions (Multiple Choice)

1. Why are silk carpets prohibited for monks?
 - a. They are too expensive.
 - b. They contradict the principle of non-attachment.
 - c. They are unavailable to laypeople.
 - d. They are impractical for use.

2. What must a monk do if they receive a silk carpet?
 - a. Keep it for personal use.
 - b. Forfeit it to the Sangha.
 - c. Donate it to a layperson.
 - d. Sell it for alms.

Role-Playing Scenarios for Group Discussion

1. A monk receives a silk carpet from a well-meaning lay supporter. Discuss how to handle the situation ethically.
2. Simulate a dialogue between monks about the importance of rejecting luxurious items.
3. Role-play a scenario where a monk explains to a donor why silk carpets are not accepted in monastic practice.

Reflective Essays (5 Prompts)

1. "The Role of Ethical Discipline in Buddhist Monastic Life"
2. "Why Non-Attachment to Luxury is Essential in Spiritual Practice"
3. "The Intersection of Simplicity, Humility, and Ethical Living in Buddhism"

Interactive Group Project Ideas (10 Concepts)

1. Create an infographic illustrating alternatives to silk carpets in monastic life.
 2. Develop a skit highlighting the ethical implications of accepting luxurious items.
 3. Host a workshop on ethical discipline and simplicity in possessions.
 4. Design a poster campaign for lay supporters explaining the prohibition on silk.
 5. Facilitate a discussion on how modern monks can adapt these principles to contemporary challenges.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
3. "The Vinaya Texts" (The Sacred Books of the East) by T.W. Rhys Davids (ISBN: 978-8120816068)
4. "The Theravada Vinaya: Its Structure and Content" by K.R. Norman (ISBN: 978-9552401995)
5. "Vinaya Discipline in Theravāda: A Guide for Laypeople" by Thích Thiện Châu (ISBN: 978-8120834598)
6. "Introduction to Buddhist Ethics" by Damien Keown (ISBN: 978-0192804570)
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8. "Buddhist Ethics: A Very Short Introduction" by Damien Keown (ISBN: 978-0192804570)
9. "Theravāda Buddhism: A Social History" by Richard Gombrich (ISBN: 978-0415365080)
10. "Buddhist Monastic Traditions" by Reginald Ray (ISBN: 978-8120809498)

Questionnaires By:

Teacher ID Number: [Insert ID]

Teacher Name: [Insert Name]

Year of Academic: [Insert Year]

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 12 – Guidelines on Floor Carpets
Made from Black Sheep Wool

Page Number: From Page No. (103) To Page No. (110)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 12 focus on?
2. Why is the use of black sheep wool specified in this rule?
3. How does this rule reflect simplicity and ethical practices in monastic life?
4. What steps should a monk take if they receive a prohibited carpet?
5. Why is mindfulness in the selection of materials important in Buddhist monasticism?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks can accept carpets made from black sheep wool without restrictions.
 2. This rule discourages the use of luxurious or excessive items.
 3. Carpets with a mix of black and other wool are acceptable under this rule.
 4. Forfeiture is required for carpets made entirely of black sheep wool.
 5. This rule emphasizes simplicity in monastic possessions.
 6. The Sangha decides how forfeited items are reused.
 7. The use of black sheep wool is encouraged to promote comfort.
 8. Ethical considerations regarding animals are central to this rule.
 9. Mindfulness in choosing possessions aligns with Buddhist teachings.
 10. Forfeiture of prohibited items includes confession to another monk.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Black Sheep Wool	b. Prohibited material for carpets in monastic life.
Simplicity	c. The principle of living without excess.
Forfeiture	d. Surrendering prohibited items.
Sangha	e. The monastic community overseeing ethical conduct.
Ethical Practice	f. Living in alignment with moral principles.
Confession	g. Admitting one's mistakes to another monk.
Mindfulness	h. Awareness in choosing possessions and materials.
Excessiveness	i. Avoiding unnecessary luxury.
Monastic Discipline	j. Adherence to rules promoting non-attachment.

3. Fill in the Blank Questions (10 Questions)

1. The rule prohibits carpets made from _____ sheep wool.
 2. Carpets must adhere to the principle of _____ in monastic life.
 3. A monk must _____ any carpet that violates this rule.
 4. Ethical considerations about animal welfare guide the prohibition of _____.
 5. This rule supports _____ by discouraging luxury.
 6. Forfeited carpets are handled by the _____.
 7. Mindfulness in possessions fosters a sense of _____.
 8. The Sangha ensures adherence to the _____ rules.
 9. Confession reinforces _____ and humility in monks.
 10. _____ Black sheep wool is considered _____ for use in monastic carpets.
-

4. Short Answer Questions (10 Questions)

1. Why are carpets made of black sheep wool prohibited in monastic life?
2. Describe the process of forfeiting a prohibited carpet.
3. How does this rule support the practice of simplicity and non-attachment?
4. What are the ethical implications of using materials from animals in monastic possessions?
5. Reflect on the importance of adhering to guidelines for selecting materials in monastic life.
6. What role does the Sangha play in managing forfeited items?
7. How does mindfulness in possessions contribute to spiritual growth?
8. Discuss the connection between this rule and non-harming principles in Buddhism.
9. Why is it essential for monks to avoid materials associated with excessiveness?
10. How does this rule strengthen discipline within the monastic community?

5. Team Paper Presentation Titles (5 Titles)

1. "The Ethical Implications of Using Animal-Derived Materials in Monastic Life"
2. "Simplicity and Discipline: Lessons from Nissaggiya Pācittiya 12"
3. "The Role of Forfeiture in Upholding Ethical Standards"
4. "Mindful Possessions: Fostering Non-Attachment in Buddhist Practice"
5. "Living in Harmony with Nature: Ethical Choices in Buddhist Monasticism"

Additional Assessment Components

Reflection Prompts

1. Reflect on how choosing simple and ethical materials aligns with the Dhamma.
2. How does the practice of forfeiture promote mindfulness and humility?
3. Why is it essential for monks to adhere to rules that discourage luxury?

Quiz Questions (Multiple Choice)

1. What material is specifically prohibited for carpets under Nissaggiya Pācittiya 12?
 - a. Black sheep wool
 - b. Silk
 - c. Cotton
 - d. Synthetic fibers
 2. What should a monk do if they receive a prohibited carpet?
 - a. Use it during ceremonies.
 - b. Confess and forfeit it to the Sangha.
 - c. Donate it to the lay community.
 - d. Store it for future use.
-

Role-Playing Scenarios for Group Discussion

1. A monk receives a carpet made from black sheep wool as a gift. Discuss how to handle the situation according to the rule.
 2. Simulate a conversation explaining to a lay supporter why black sheep wool carpets are prohibited.
 3. Role-play a Sangha meeting discussing how to manage forfeited items ethically.
-

Reflective Essays (5 Prompts)

1. "The Role of Ethical Choices in Upholding Monastic Values"
 2. "Mindful Possessions: Practicing Simplicity and Non-Attachment in Monastic Life"
 3. "Forfeiture as a Tool for Ethical and Spiritual Discipline"
-

Interactive Group Project Ideas (10 Concepts)

1. Create an educational poster explaining why black sheep wool carpets are prohibited.
 2. Develop a skit highlighting the process of forfeiture and its significance.
 3. Host a workshop on making ethical choices in monastic possessions.
 4. Design a visual timeline illustrating the history of monastic rules related to material possessions.
 5. Organize a discussion on alternative materials for monastic carpets.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
3. "The Vinaya Texts" (The Sacred Books of the East) by T.W. Rhys Davids (ISBN: 978-8120816068)
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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 13 – Guidelines on Floor Carpets
Made with Proportions of Black and White Sheep Wool

Page Number: From Page No. (110) To Page No. (117)

Pre-Test Assessment

1. What is the primary focus of Nissaggiya Pācittiya 13?
2. Why are specific proportions of black and white sheep wool significant in this rule?
3. What steps must a monk take upon receiving a carpet made of mixed wool?
4. How does this rule support simplicity and ethical discipline?
5. What role does the Sangha play in managing carpets that violate this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Carpets made with black and white sheep wool are permitted without restriction.
 2. The rule ensures simplicity in monastic possessions.
 3. Mixing black and white sheep wool is prohibited in equal proportions.
 4. Forfeiture is required for carpets made with prohibited proportions of mixed wool.
 5. This rule reflects mindfulness in material selection.
 6. The Sangha oversees the distribution of forfeited items.
 7. The use of mixed wool carpets promotes luxury and comfort.
 8. Ethical considerations regarding animal welfare are central to this rule.
 9. Mindful choices in possessions align with monastic discipline.
 10. Confession is necessary when a monk receives a prohibited carpet.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Mixed Sheep Wool	b. Material prohibited in specific proportions.
Simplicity	c. The principle of living with minimal needs.
Forfeiture	d. Surrendering prohibited items to the Sangha.
Sangha	e. The monastic community overseeing discipline.
Ethical Discipline	f. Adherence to moral principles in daily actions.
Confession	g. Admission of a violation to another monk.
Mindfulness	h. Awareness in selecting possessions.
Proportion Rules	i. Guidelines on acceptable blends of black and white wool.
Luxury	j. Excessiveness that contradicts monastic values.

3. Fill in the Blank Questions (10 Questions)

1. This rule governs carpets made with _____ sheep wool.
 2. Carpets must not contain excessive proportions of _____ wool.
 3. A monk must _____ any carpet that violates this rule.
 4. Prohibited carpets must be surrendered to the _____.
 5. This rule promotes _____ and non-attachment in possessions.
 6. Forfeiture includes both confession and _____ of the item.
 7. Mindful selection of materials is essential to _____ monastic life.
 8. The Sangha ensures that forfeited items are used _____.
 9. Ethical considerations guide the prohibition of mixed _____ wool carpets.
 10. _____ Confession fosters humility and reinforces _____ among monks.
-

4. Short Answer Questions (10 Questions)

1. What are the acceptable proportions of black and white sheep wool for carpets?
 2. Describe the process for forfeiting a carpet made with prohibited proportions of wool.
 3. How does this rule promote simplicity and non-attachment?
 4. Why is mindfulness important in the selection of monastic possessions?
 5. What ethical considerations are associated with the use of mixed wool carpets?
 6. Reflect on how adherence to this rule strengthens the Sangha's discipline.
 7. How does this rule align with the principle of non-harming in Buddhism?
 8. Discuss the practical benefits of selecting appropriate materials for monastic life.
 9. Why is it essential to avoid excessive proportions of luxurious materials?
 10. How does observing this rule contribute to spiritual growth?
-

5. Team Paper Presentation Titles (5 Titles)

1. "The Ethical Implications of Using Animal-Derived Materials in Monastic Life"
 2. "Mindfulness in Material Selection: Lessons from Nissaggiya Pācittiya 13"
 3. "Forfeiture as a Path to Simplicity and Discipline"
 4. "Simplicity and Ethical Living in Monastic Practice"
 5. "Balancing Comfort and Non-Attachment in Monastic Possessions"
-

Additional Assessment Components

Reflection Prompts

1. Reflect on how simplicity in possessions supports mindfulness.
2. Why is it essential for monks to avoid luxurious materials, even in small amounts?
3. How does the practice of forfeiture strengthen ethical discipline?

Quiz Questions (Multiple Choice)

1. What is prohibited under Nissaggiya Pācittiya 13?
 - a. Carpets made entirely of black wool
 - b. Carpets made with mixed black and white wool in excessive proportions
 - c. Carpets made of synthetic fibers
 - d. Carpets made of natural cotton
2. What must a monk do if they receive a carpet made with excessive proportions of mixed wool?
 - a. Use it during ceremonies
 - b. Donate it to lay supporters
 - c. Confess and forfeit it to the Sangha
 - d. Store it for future use

Role-Playing Scenarios for Group Discussion

1. A monk receives a carpet with a prohibited proportion of black and white sheep wool. Discuss how the situation should be handled.
2. Simulate a conversation explaining to a lay supporter why mixed wool carpets are regulated in monastic life.
3. Role-play a Sangha meeting discussing how to ethically manage forfeited items.

Reflective Essays (5 Prompts)

1. "The Role of Simplicity in Supporting Mindful and Ethical Monastic Living"
2. "Forfeiture and Non-Attachment: Lessons from the Vinaya Rules"
3. "Balancing Comfort and Discipline: The Ethical Guidelines on Monastic Possessions"

Interactive Group Project Ideas (10 Concepts)

1. Create an educational poster explaining the prohibition on excessive proportions of mixed wool carpets.
2. Develop a role-play demonstrating the process of forfeiture for prohibited items.
3. Host a workshop on ethical discipline and simplicity in possessions.
4. Design a visual guide on acceptable and prohibited materials in monastic life.
5. Organize a discussion on the intersection of mindfulness, ethical choices, and monastic rules.

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 14 – Guidelines on Replacing Floor Carpets Every Six Years

Page Number: From Page No. (117) To Page No. (124)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 14 regulate?
2. Why is there a six-year rule for replacing carpets in monastic life?
3. What steps must be followed when replacing an old carpet?
4. How does this rule promote ethical and mindful use of resources?
5. What is the role of the Sangha in overseeing compliance with this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are required to replace their carpets every six years.
 2. The six-year rule ensures proper care and minimal wastage of resources.
 3. Carpets can be replaced earlier than six years with Sangha approval.
 4. Forfeiture is necessary for replacing a carpet before six years without valid reason.
 5. This rule aligns with the principles of simplicity and non-attachment.
 6. Old carpets must be discarded immediately after replacement.
 7. Mindfulness in resource usage is central to this rule.
 8. Ethical considerations extend to the appropriate use of donated materials.
 9. The six-year rule applies only to wool carpets.
 10. Forfeiture includes confession and proper management of the item by the Sangha.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Six-Year Rule	b. The period after which carpets can be replaced.
Forfeiture	c. Surrendering an item if replaced improperly.
Simplicity	d. Living with minimal and necessary possessions.
Sangha	e. The monastic community overseeing compliance.
Ethical Use	f. Appropriate and mindful use of donated items.
Confession	g. Admitting a violation to another monk.
Mindfulness	h. Awareness and care in resource management.
Old Carpets	i. Carpets that have reached their designated time of use.
Non-Attachment	j. Letting go of material possessions and desires.

3. Fill in the Blank Questions (10 Questions)

1. Carpets must be replaced every _____ years according to this rule.
 2. This rule supports _____ by discouraging premature replacement of items.
 3. Forfeiture of carpets replaced before the six-year period requires _____.
 4. Old carpets can be repurposed or _____ by the Sangha.
 5. Mindfulness in possessions fosters a sense of _____ in monastic practice.
 6. This rule ensures proper _____ of resources.
 7. The Sangha ensures adherence to the _____ in replacing carpets.
 8. Simplicity in possessions reflects the principle of _____.
 9. Monks must avoid replacing carpets without a _____ reason.
 10. Ethical discipline requires proper management of _____ items.
-

4. Short Answer Questions (10 Questions)

1. Why is there a six-year rule for replacing carpets in monastic life?
2. What is the significance of forfeiture in regulating carpet replacement?
3. Describe the process for managing carpets that are replaced prematurely.
4. How does this rule promote ethical use of resources in the Sangha?
5. What role does mindfulness play in adhering to this rule?
6. Reflect on how the six-year rule aligns with the principle of non-attachment.
7. How does this rule ensure sustainability in monastic practice?
8. Discuss the importance of Sangha approval for replacing carpets earlier than six years.
9. How does this rule strengthen trust between the Sangha and the lay community?
10. What lessons can be learned from the six-year rule about simplicity in possessions?

5. Team Paper Presentation Titles (5 Titles)

1. "The Six-Year Rule: Ethical and Sustainable Practices in Monastic Life"
 2. "Simplicity and Mindfulness: Lessons from Nissaggiya Pācittiya 14"
 3. "Forfeiture as a Tool for Ethical Discipline and Non-Attachment"
 4. "Mindful Use of Resources: Promoting Sustainability in the Sangha"
 5. "Balancing Tradition and Practicality: The Significance of the Six-Year Rule"
-

Additional Assessment Components

Reflection Prompts

1. Reflect on how the six-year rule encourages mindful consumption.
2. Why is it important to respect timeframes for resource usage in monastic life?
3. How does the practice of forfeiture reinforce ethical discipline?

Quiz Questions (Multiple Choice)

1. How often must carpets be replaced according to Nissaggiya Pācittiya 14?
 - a. Every three years
 - b. Every six years
 - c. Every nine years
 - d. Whenever necessary
2. What should a monk do if they replace a carpet before the designated six years?
 - a. Keep the old carpet for personal use
 - b. Confess and forfeit the new carpet to the Sangha
 - c. Donate the old carpet to the lay community
 - d. Discard the old carpet without informing anyone

Role-Playing Scenarios for Group Discussion

1. A monk replaces their carpet before the six-year mark due to wear and tear. Discuss how they should handle the situation according to the rule.
 2. Simulate a discussion with lay supporters explaining the importance of the six-year rule.
 3. Role-play a Sangha meeting to decide the ethical redistribution of forfeited carpets.
-

Reflective Essays (5 Prompts)

1. "The Role of the Six-Year Rule in Promoting Ethical Resource Management"
 2. "Mindful Possessions: A Key to Simplicity and Sustainability in Monastic Life"
 3. "Forfeiture as a Practice of Humility and Ethical Discipline"
-

Interactive Group Project Ideas (10 Concepts)

1. Create a visual timeline illustrating the six-year rule for carpet replacement.
 2. Develop a poster campaign to educate lay supporters about resource management in the Sangha.
 3. Host a workshop on sustainability and ethical consumption in monastic life.
 4. Role-play scenarios demonstrating the correct and incorrect handling of premature carpet replacement.
 5. Organize a discussion on how ancient monastic rules can inspire modern environmental practices.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
3. "The Vinaya Texts" (The Sacred Books of the East) by T.W. Rhys Davids (ISBN: 978-8120816068)
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9. "Theravāda Buddhism: A Social History" by Richard Gombrich (ISBN: 978-0415365080)

10. "Buddhist Monastic Traditions" by Reginald Ray (ISBN: 978-8120809498)

Questionnaires By:

Teacher ID Number: [Insert ID]

Teacher Name: [Insert Name]

Year of Academic: [Insert Year]

The Hswagata Academy
MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS
Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 15 – Incorporating a Portion of the Old Carpet into a New One

Page Number: From Page No. (124) To Page No. (131)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 15 regulate regarding old and new carpets?
2. Why must monks incorporate a portion of the old carpet into a new one?
3. What is the purpose of retaining and repurposing old materials?
4. How does this rule promote simplicity and ethical resource use?
5. What steps must a monk follow to comply with this rule when replacing a carpet?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks must retain a portion of the old carpet when acquiring a new one.
 2. This rule aims to discourage wastefulness and promote resourcefulness.
 3. The retained portion of the old carpet can be any size.
 4. Forfeiture is required if a monk replaces a carpet without retaining a portion of the old one.
 5. This rule emphasizes non-attachment to material possessions.
 6. The old portion of the carpet must be incorporated into the new carpet.
 7. The rule encourages a sense of continuity in resource use.
 8. Retaining the old carpet is optional and not strictly enforced.
 9. Ethical considerations in resource use are central to this rule.
 10. Confession is required if a monk fails to observe this rule.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Old Carpet	b. A portion of this must be retained when replacing it.
Incorporation Rule	c. Requirement to reuse a part of the old material.
Forfeiture	d. Surrendering an item if the rule is violated.
Simplicity	e. Living with minimal and necessary possessions.
Sangha	f. The monastic community overseeing compliance.
Ethical Use	g. Mindful and resourceful management of items.
Confession	h. Admitting a violation to another monk.
Repurposing	i. Giving old materials a new use or purpose.
Mindfulness	j. Awareness in managing possessions and resources.

3. Fill in the Blank Questions (10 Questions)

1. A monk must retain a portion of the _____ carpet when acquiring a new one.
 2. This rule ensures that monks do not develop a habit of _____ resources.
 3. Forfeiture is required if a monk fails to _____ a portion of the old carpet.
 4. Retaining a part of the old carpet aligns with the principle of _____.
 5. The Sangha ensures that all possessions are managed with _____.
 6. Reusing old materials fosters a sense of _____ in monastic practice.
 7. This rule reflects the Buddhist value of _____ in material possessions.
 8. The retained portion of the old carpet must be _____ into the new carpet.
 9. Confession reinforces the importance of _____ when managing possessions.
 10. _____ Repurposing old materials promotes ethical and _____ use of resources.
-

4. Short Answer Questions (10 Questions)

1. Why must monks incorporate a portion of the old carpet into a new one?
2. Describe the process of incorporating a portion of the old carpet into the new carpet.
3. How does this rule discourage wastefulness and encourage resourcefulness?
4. What is the significance of forfeiture in regulating carpet replacement?
5. How does the incorporation rule align with the principle of simplicity?
6. Reflect on how repurposing materials supports ethical discipline in monastic life.
7. What role does the Sangha play in overseeing compliance with this rule?
8. How does mindfulness in possessions contribute to spiritual growth?
9. Discuss the connection between repurposing old materials and sustainability.
10. How does observing this rule strengthen the relationship between the Sangha and the lay community?

5. Team Paper Presentation Titles (5 Titles)

1. "Repurposing Resources: Ethical Lessons from Nissaggiya Pācittiya 15"
 2. "The Role of Simplicity in Monastic Discipline and Resource Management"
 3. "Forfeiture and Repurposing: Tools for Ethical Living in Monastic Life"
 4. "Sustainability in Practice: Incorporating Old Materials in New Possessions"
 5. "Mindfulness and Resourcefulness: The Intersection of Ethics and Simplicity"
-

Additional Assessment Components

Reflection Prompts

1. Reflect on how retaining a portion of the old carpet aligns with Buddhist principles of resourcefulness.
2. How does the practice of repurposing materials deepen mindfulness and discipline?
3. Why is it essential for monks to avoid wastefulness in their possessions?

Quiz Questions (Multiple Choice)

1. What must monks do when replacing a carpet?
 - a. Dispose of the old carpet completely.
 - b. Retain and incorporate a portion of the old carpet into the new one.
 - c. Replace the carpet without involving the Sangha.
 - d. Donate the old carpet to lay supporters.
2. What happens if a monk fails to retain a portion of the old carpet?
 - a. Nothing, as it is optional.
 - b. They must confess and forfeit the new carpet.
 - c. They are given another chance to follow the rule.
 - d. They can replace the carpet without confession.

Role-Playing Scenarios for Group Discussion

1. A monk forgets to incorporate a portion of the old carpet into a new one. Discuss the steps they must take to rectify the situation.
2. Simulate a conversation explaining the importance of repurposing old materials to a new monk.
3. Role-play a Sangha meeting to discuss how to manage items forfeited due to non-compliance with this rule.

Reflective Essays (5 Prompts)

1. "Repurposing Materials: A Practice of Mindfulness and Non-Attachment in Buddhism"
 2. "Forfeiture and Simplicity: Strengthening Ethical Discipline in Monastic Life"
 3. "The Role of Resourcefulness in Fostering Sustainability and Humility"
-

Interactive Group Project Ideas (10 Concepts)

1. Create an instructional guide illustrating the process of incorporating old carpet materials into new ones.
2. Develop a poster campaign to educate monks and lay supporters about resourcefulness in monastic life.
3. Host a workshop on repurposing and sustainability in Buddhist practice.
4. Design a visual timeline showing the lifecycle of monastic possessions.
5. Organize a discussion on how ancient Buddhist practices of repurposing can inspire modern sustainable living.

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
3. "The Vinaya Texts" (The Sacred Books of the East) by T.W. Rhys Davids (ISBN: 978-8120816068)
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10. "Buddhist Monastic Traditions" by Reginald Ray (ISBN: 978-8120809498)

Questionnaires By:

Teacher ID Number: [Insert ID]

Teacher Name: [Insert Name]

Year of Academic: [Insert Year]

The Hswagata Academy
MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS
Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 15 – Incorporating a Portion of the Old Carpet into a New One

Page Number: From Page No. (124) To Page No. (131)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 15 regulate regarding old and new carpets?
2. Why must monks incorporate a portion of the old carpet into a new one?
3. What is the purpose of retaining and repurposing old materials?
4. How does this rule promote simplicity and ethical resource use?
5. What steps must a monk follow to comply with this rule when replacing a carpet?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks must retain a portion of the old carpet when acquiring a new one.
 2. This rule aims to discourage wastefulness and promote resourcefulness.
 3. The retained portion of the old carpet can be any size.
 4. Forfeiture is required if a monk replaces a carpet without retaining a portion of the old one.
 5. This rule emphasizes non-attachment to material possessions.
 6. The old portion of the carpet must be incorporated into the new carpet.
 7. The rule encourages a sense of continuity in resource use.
 8. Retaining the old carpet is optional and not strictly enforced.
 9. Ethical considerations in resource use are central to this rule.
 10. Confession is required if a monk fails to observe this rule.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Old Carpet	b. A portion of this must be retained when replacing it.
Incorporation Rule	c. Requirement to reuse a part of the old material.
Forfeiture	d. Surrendering an item if the rule is violated.
Simplicity	e. Living with minimal and necessary possessions.
Sangha	f. The monastic community overseeing compliance.
Ethical Use	g. Mindful and resourceful management of items.
Confession	h. Admitting a violation to another monk.
Repurposing	i. Giving old materials a new use or purpose.
Mindfulness	j. Awareness in managing possessions and resources.

3. Fill in the Blank Questions (10 Questions)

1. A monk must retain a portion of the _____ carpet when acquiring a new one.
 2. This rule ensures that monks do not develop a habit of _____ resources.
 3. Forfeiture is required if a monk fails to _____ a portion of the old carpet.
 4. Retaining a part of the old carpet aligns with the principle of _____.
 5. The Sangha ensures that all possessions are managed with _____.
 6. Reusing old materials fosters a sense of _____ in monastic practice.
 7. This rule reflects the Buddhist value of _____ in material possessions.
 8. The retained portion of the old carpet must be _____ into the new carpet.
 9. Confession reinforces the importance of _____ when managing possessions.
 10. _____ Repurposing old materials promotes ethical and _____ use of resources.
-

4. Short Answer Questions (10 Questions)

1. Why must monks incorporate a portion of the old carpet into a new one?
2. Describe the process of incorporating a portion of the old carpet into the new carpet.
3. How does this rule discourage wastefulness and encourage resourcefulness?
4. What is the significance of forfeiture in regulating carpet replacement?
5. How does the incorporation rule align with the principle of simplicity?
6. Reflect on how repurposing materials supports ethical discipline in monastic life.
7. What role does the Sangha play in overseeing compliance with this rule?
8. How does mindfulness in possessions contribute to spiritual growth?
9. Discuss the connection between repurposing old materials and sustainability.
10. How does observing this rule strengthen the relationship between the Sangha and the lay community?

5. Team Paper Presentation Titles (5 Titles)

1. "Repurposing Resources: Ethical Lessons from Nissaggiya Pācittiya 15"
 2. "The Role of Simplicity in Monastic Discipline and Resource Management"
 3. "Forfeiture and Repurposing: Tools for Ethical Living in Monastic Life"
 4. "Sustainability in Practice: Incorporating Old Materials in New Possessions"
 5. "Mindfulness and Resourcefulness: The Intersection of Ethics and Simplicity"
-

Additional Assessment Components

Reflection Prompts

1. Reflect on how retaining a portion of the old carpet aligns with Buddhist principles of resourcefulness.
2. How does the practice of repurposing materials deepen mindfulness and discipline?
3. Why is it essential for monks to avoid wastefulness in their possessions?

Quiz Questions (Multiple Choice)

1. What must monks do when replacing a carpet?
 - a. Dispose of the old carpet completely.
 - b. Retain and incorporate a portion of the old carpet into the new one.
 - c. Replace the carpet without involving the Sangha.
 - d. Donate the old carpet to lay supporters.
2. What happens if a monk fails to retain a portion of the old carpet?
 - a. Nothing, as it is optional.
 - b. They must confess and forfeit the new carpet.
 - c. They are given another chance to follow the rule.
 - d. They can replace the carpet without confession.

Role-Playing Scenarios for Group Discussion

1. A monk forgets to incorporate a portion of the old carpet into a new one. Discuss the steps they must take to rectify the situation.
2. Simulate a conversation explaining the importance of repurposing old materials to a new monk.
3. Role-play a Sangha meeting to discuss how to manage items forfeited due to non-compliance with this rule.

Reflective Essays (5 Prompts)

1. "Repurposing Materials: A Practice of Mindfulness and Non-Attachment in Buddhism"
 2. "Forfeiture and Simplicity: Strengthening Ethical Discipline in Monastic Life"
 3. "The Role of Resourcefulness in Fostering Sustainability and Humility"
-

Interactive Group Project Ideas (10 Concepts)

1. Create an instructional guide illustrating the process of incorporating old carpet materials into new ones.
2. Develop a poster campaign to educate monks and lay supporters about resourcefulness in monastic life.
3. Host a workshop on repurposing and sustainability in Buddhist practice.
4. Design a visual timeline showing the lifecycle of monastic possessions.
5. Organize a discussion on how ancient Buddhist practices of repurposing can inspire modern sustainable living.

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
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10. "Buddhist Monastic Traditions" by Reginald Ray (ISBN: 978-8120809498)

Questionnaires By:

Teacher ID Number: [Insert ID]

Teacher Name: [Insert Name]

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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 16 – Guidelines on Carrying Wool
During Travel

Page Number: From Page No. (131) To Page No. (138)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 16 regulate regarding wool?
2. Why is carrying wool during travel discouraged?
3. What are the exceptions that allow monks to carry wool during travel?
4. How does this rule promote simplicity and non-attachment?
5. What should a monk do if they need to carry wool during a journey?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from carrying wool during travel without valid reasons.
 2. This rule encourages the proper use of resources in monastic life.
 3. Wool can be carried during travel if it is meant for Sangha-approved purposes.
 4. Forfeiture is required if a monk carries wool without valid permission.
 5. The rule is intended to prevent accumulation and misuse of materials.
 6. Wool carried during travel must always be declared to the Sangha.
 7. This rule supports the principle of mindfulness in handling possessions.
 8. Carrying wool for personal comfort is permissible without confession.
 9. The Sangha plays no role in regulating the use of wool during travel.
 10. Ethical discipline and non-attachment are central to this rule.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Wool	b. Material regulated for proper use during travel.
Forfeiture	c. Surrendering an item if carried improperly.
Simplicity	d. Living without unnecessary possessions.
Sangha	e. The monastic community overseeing compliance.
Ethical Use	f. Responsible and mindful management of resources.
Confession	g. Admitting a violation to another monk.
Mindfulness	h. Awareness in managing and using possessions.
Non-Attachment	i. Letting go of material possessions and desires.
Travel Rule	j. Restrictions on carrying wool during journeys.

3. Fill in the Blank Questions (10 Questions)

- Monks must not carry _____ during travel without valid reasons.
- This rule ensures that monks practice _____ in managing possessions.
- Forfeiture of wool carried improperly requires _____.
- Wool can be transported only for _____ purposes.
- Ethical discipline requires _____ of all possessions during travel.
- This rule reflects the Buddhist principle of _____ in daily life.
- The Sangha ensures adherence to the _____ in resource management.
- Carrying wool for personal reasons without permission violates _____.
- Mindful use of materials fosters _____ in monastic practice.
- The rule emphasizes non-attachment and _____ in possessions.

4. Short Answer Questions (10 Questions)

- Why are monks discouraged from carrying wool during travel?
- What exceptions allow monks to carry wool while traveling?
- Describe the process for handling wool carried without permission.
- How does this rule promote simplicity and mindfulness in possessions?
- What role does the Sangha play in overseeing the use of wool?

6. Reflect on the importance of non-attachment to materials during travel.
7. How does this rule ensure ethical use of resources in the monastic community?
8. Discuss the practical benefits of adhering to this rule in modern contexts.
9. Why is confession necessary if a monk violates this rule?
10. How does this rule reinforce discipline and resourcefulness in monastic life?

5. Team Paper Presentation Titles (5 Titles)

1. "The Ethical Management of Resources: Lessons from Nissaggiya Pācittiya 16"
2. "Mindfulness in Motion: Observing Simplicity During Travel"
3. "Forfeiture as a Practice of Ethical Discipline in the Sangha"
4. "Non-Attachment to Materials: Travel Rules in Buddhist Monastic Life"
5. "Balancing Necessity and Discipline: The Use of Wool in Monastic Practices"

Additional Assessment Components

Reflection Prompts

1. Reflect on how this rule aligns with the principle of non-attachment.
2. Why is it important to manage resources mindfully, even during travel?
3. How does adherence to this rule strengthen ethical discipline in the Sangha?

Quiz Questions (Multiple Choice)

1. What is the primary focus of Nissaggiya Pācittiya 16?
 - a. Prohibiting the use of wool
 - b. Regulating the carrying of wool during travel
 - c. Restricting the donation of wool
 - d. Promoting wool production
2. What must a monk do if they carry wool during travel without permission?
 - a. Keep the wool for personal use
 - b. Confess and forfeit the wool to the Sangha
 - c. Return the wool to the donor
 - d. Store the wool for future use

Role-Playing Scenarios for Group Discussion

1. A monk inadvertently carries wool during a journey without valid permission. Discuss how the situation should be resolved.
2. Simulate a discussion with lay supporters on the ethical management of resources during travel.
3. Role-play a Sangha meeting to establish guidelines for the appropriate use of wool in travel scenarios.

Reflective Essays (5 Prompts)

1. "The Role of Travel Rules in Supporting Ethical Discipline in Buddhist Monastic Life"
2. "Mindfulness and Non-Attachment: Managing Resources During Travel"
3. "Forfeiture as a Path to Simplicity and Humility in Monastic Practice"

Interactive Group Project Ideas (10 Concepts)

1. Create a poster explaining the restrictions on carrying wool during travel.
2. Develop a skit demonstrating the proper handling of wool under monastic rules.
3. Host a discussion on how modern travel challenges monks' adherence to ancient Vinaya rules.
4. Design a flowchart illustrating the process for obtaining permission to carry wool.
5. Organize a workshop on the ethical use of resources in monastic life.

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
3. "The Vinaya Texts" (The Sacred Books of the East) by T.W. Rhys Davids (ISBN: 978-8120816068)
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10. "Buddhist Monastic Traditions" by Reginald Ray (ISBN: 978-8120809498)

Questionnaires By:

Teacher ID Number: [Insert ID]

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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 17 – Guidelines on Assigning Wool-Related Tasks to Non-Relative Bhikkhunīs

Page Number: From Page No. (138) To Page No. (145)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 17 regulate about interactions with Bhikkhunīs?
2. Why are monks prohibited from assigning wool-related tasks to non-relative Bhikkhunīs?
3. What exceptions are allowed for assigning tasks involving wool?
4. How does this rule support ethical boundaries between monks and Bhikkhunīs?
5. What are the consequences if a monk violates this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are allowed to assign wool-related tasks to any Bhikkhunī.
 2. This rule helps maintain proper boundaries between monks and Bhikkhunīs.
 3. Assigning wool-related tasks to a Bhikkhunī without permission is a Nissaggiya offense.
 4. Tasks involving wool may only be assigned to a relative Bhikkhunī under specific conditions.
 5. Forfeiture is required if this rule is violated.
 6. The rule promotes mutual respect and discipline within the Sangha.
 7. Monks must ensure their actions do not cause Bhikkhunīs undue burden.
 8. Wool-related tasks can be assigned without Sangha approval if urgent.
 9. This rule aligns with ethical discipline and non-exploitation principles.
 10. Confession is necessary for violations of this rule.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Bhikkhunī	b. Female member of the monastic community.
Wool-Related Tasks	c. Activities involving management or handling of wool.
Ethical Boundaries	d. Guidelines to maintain respectful interactions.
Forfeiture	e. Surrendering an item if the rule is violated.
Confession	f. Admitting a violation to another monk.
Sangha	g. The monastic community responsible for discipline.
Non-Exploitation	h. Principle of avoiding misuse of others.
Relative Bhikkhunī	i. Bhikkhunī with a familial connection to the monk.
Proper Conduct	j. Actions that align with monastic rules and ethics.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from assigning wool-related tasks to _____ Bhikkhunīs.
 - Tasks involving wool may only be assigned to _____ Bhikkhunīs under specific conditions.
 - This rule ensures that monks maintain proper _____ with Bhikkhunīs.
 - Violating this rule requires _____ of the item involved.
 - This rule fosters mutual _____ within the monastic community.
 - Wool-related tasks must not cause undue _____ to Bhikkhunīs.
 - Confession and _____ are required for violations of this rule.
 - Non-exploitation of Bhikkhunīs reflects the principle of _____.
 - Ethical boundaries ensure that monks and Bhikkhunīs avoid _____ situations.
 - This rule promotes _____ and respect in monastic interactions.
-

4. Short Answer Questions (10 Questions)

1. Why does Nissaggiya Pācittiya 17 prohibit monks from assigning wool-related tasks to non-relative Bhikkhunīs?
2. Under what conditions can wool-related tasks be assigned to a Bhikkhunī?
3. Describe the process of forfeiture if this rule is violated.
4. How does this rule promote mutual respect between monks and Bhikkhunīs?
5. What role does the Sangha play in maintaining compliance with this rule?
6. Reflect on how this rule prevents exploitation within the monastic community.
7. What ethical principles are upheld by prohibiting undue burdens on Bhikkhunīs?
8. How does adherence to this rule strengthen discipline within the Sangha?
9. Discuss the importance of maintaining proper boundaries in monastic relationships.
10. How does this rule ensure harmony and cooperation between monks and Bhikkhunīs?

5. Team Paper Presentation Titles (5 Titles)

1. "Ethical Boundaries in Monastic Life: Lessons from Nissaggiya Pācittiya 17"
 2. "Promoting Respect and Non-Exploitation in the Sangha"
 3. "The Role of Forfeiture in Upholding Monastic Discipline"
 4. "Fostering Cooperation and Ethical Interactions Between Monks and Bhikkhunīs"
 5. "Maintaining Harmony Through Proper Conduct in the Monastic Community"
-

Additional Assessment Components

Reflection Prompts

1. Reflect on the importance of maintaining ethical boundaries in monastic relationships.
2. How does avoiding undue burdens on Bhikkhunīs promote mutual respect?
3. Why is it essential to adhere to principles of non-exploitation within the Sangha?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 17 regulate?
 - a. Assigning wool-related tasks to laypeople
 - b. Assigning wool-related tasks to Bhikkhunīs
 - c. Using wool for personal comfort
 - d. Trading wool items within the Sangha
2. What is required if a monk assigns wool-related tasks to a non-relative Bhikkhunī?
 - a. Confession and forfeiture
 - b. Explanation to the Sangha
 - c. Immediate completion of the task
 - d. Nothing, as it is permissible

Role-Playing Scenarios for Group Discussion

1. A monk inadvertently asks a non-relative Bhikkhunī to assist with a wool-related task. Discuss the appropriate course of action.
2. Simulate a conversation where a monk explains the importance of this rule to a newcomer.
3. Role-play a Sangha discussion about the ethical implications of assigning tasks to Bhikkhunīs.

Reflective Essays (5 Prompts)

1. "The Role of Ethical Boundaries in Fostering Respectful Monastic Relationships"
 2. "Non-Exploitation in the Sangha: Lessons from Nissaggiya Pācittiya 17"
 3. "Forfeiture as a Practice of Ethical and Spiritual Discipline"
-

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the rules and principles of ethical boundaries in monastic life.
2. Develop a skit demonstrating the correct and incorrect handling of wool-related tasks involving Bhikkhunīs.
3. Host a workshop on fostering mutual respect and cooperation within the Sangha.
4. Design an infographic on the role of forfeiture in upholding monastic discipline.
5. Organize a discussion on the modern relevance of Nissaggiya Pācittiya 17.

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
3. "The Vinaya Texts" (The Sacred Books of the East) by T.W. Rhys Davids (ISBN: 978-8120816068)
4. "The Theravada Vinaya: Its Structure and Content" by K.R. Norman (ISBN: 978-9552401995)
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9. "Theravāda Buddhism: A Social History" by Richard Gombrich (ISBN: 978-0415365080)
10. "Buddhist Monastic Traditions" by Reginald Ray (ISBN: 978-8120809498)

Questionnaires By:

Teacher ID Number: [Insert ID]

Teacher Name: [Insert Name]

Year of Academic: [Insert Year]

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 18 – Prohibition on Accepting Money

Page Number: From Page No. (145) To Page No. (152)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 18 prohibit monks from accepting?
 2. Why is accepting money considered a violation of monastic principles?
 3. What should a monk do if offered money by a layperson?
 4. How does this rule support the principle of non-attachment?
 5. What are the consequences if a monk violates this rule?
-

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from accepting money in any form.
 2. This rule aims to discourage attachment to material wealth.
 3. Monks may accept money if it is for purchasing personal necessities.
 4. Violating this rule requires confession and forfeiture.
 5. Lay supporters can donate money directly to the Sangha for communal use.
 6. This rule supports simplicity and renunciation in monastic life.
 7. Monks can hold money if they act as treasurers for the Sangha.
 8. The rule promotes trust between the Sangha and lay supporters.
 9. Monks are allowed to request money indirectly through lay agents.
 10. Accepting money contradicts the ethical discipline outlined in the Vinaya.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Prohibited Money	b. Any form of monetary gift or financial transaction.
Forfeiture	c. Surrendering an item if the rule is violated.
Simplicity	d. Living without unnecessary possessions or wealth.
Lay Supporters	e. Individuals providing material support to monks.
Confession	f. Admitting a violation to another monk.
Ethical Discipline	g. Adherence to principles of non-attachment.
Sangha	h. The monastic community ensuring compliance.
Non-Attachment	i. Letting go of desires and reliance on wealth.
Proper Conduct	j. Actions that align with monastic rules and ethics.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from accepting _____ in any form.
 - This rule ensures that monks remain free from attachment to _____.
 - Violating this rule requires _____ of the money received.
 - Lay supporters may offer money to the _____ for appropriate use.
 - Ethical discipline involves rejecting gifts of _____.
 - The Sangha is responsible for ensuring adherence to _____.
 - Confession helps monks reaffirm their commitment to _____.
 - Non-attachment is central to the practice of _____.
 - Monks must rely on laypeople for material needs without engaging in _____.
 - Accepting money undermines the principle of _____ in monastic life.
-

4. Short Answer Questions (10 Questions)

1. Why does Nissaggiya Pācittiya 18 prohibit monks from accepting money?
 2. What steps must a monk take if they inadvertently receive money?
 3. How does this rule support the principle of simplicity and renunciation?
 4. Discuss the ethical implications of handling money in monastic life.
 5. What is the role of the Sangha in ensuring compliance with this rule?
 6. How does adherence to this rule strengthen the relationship between monks and lay supporters?
 7. Reflect on the importance of non-attachment to material wealth in spiritual practice.
 8. What alternatives can lay supporters use to assist monks without giving money directly?
 9. How does this rule uphold the integrity of the monastic tradition?
 10. Describe the process of forfeiture if a monk violates this rule.
-

5. Team Paper Presentation Titles (5 Titles)

1. "Non-Attachment to Wealth: Ethical Lessons from Nissaggiya Pācittiya 18"
 2. "Maintaining Simplicity and Renunciation in Monastic Practice"
 3. "The Role of Forfeiture in Upholding Ethical Discipline in the Sangha"
 4. "Trust and Transparency: Managing Lay Support in Buddhist Monasticism"
 5. "Simplicity and Non-Attachment: Core Principles of the Vinaya Rules"
-

Additional Assessment Components

Reflection Prompts

1. Reflect on how rejecting monetary gifts supports the principle of non-attachment.
2. Why is it important for monks to rely on material support rather than monetary wealth?
3. How does adherence to this rule maintain the integrity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 18 prohibit?
 - a. Requesting money from laypeople
 - b. Accepting money in any form
 - c. Managing donations for the Sangha
 - d. Using money for personal needs
2. What must a monk do if they inadvertently accept money?
 - a. Use it for necessary expenses
 - b. Confess and forfeit the money
 - c. Donate it to charity
 - d. Store it for future use

Role-Playing Scenarios for Group Discussion

1. A monk is offered money by a layperson who does not understand the prohibition. Discuss how the monk should respond.
2. Simulate a discussion between a monk and a lay supporter about ethical ways to offer assistance without money.
3. Role-play a Sangha meeting addressing the consequences of a monk accepting money.

Reflective Essays (5 Prompts)

1. "The Role of Simplicity and Non-Attachment in Monastic Discipline"
2. "Forfeiture as a Practice of Ethical and Spiritual Integrity in Buddhism"
3. "Maintaining Trust and Transparency: Ethical Boundaries in Lay Support"

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the ethical guidelines for lay support to monks.
2. Develop a skit demonstrating appropriate and inappropriate ways to offer support to monks.
3. Host a workshop on the principle of non-attachment in Buddhist practice.
4. Design an infographic explaining the process of forfeiture for monetary gifts.
5. Organize a discussion on the modern relevance of rejecting money in monastic life.

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
3. "The Vinaya Texts" (The Sacred Books of the East) by T.W. Rhys Davids (ISBN: 978-8120816068)
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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 19 – Prohibition on Using Money for Transactions

Page Number: From Page No. (152) To Page No. (160)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 19 regulate regarding the use of money?
2. Why is the use of money for transactions prohibited in monastic life?
3. What are the alternatives provided for monks to meet their needs without money?
4. How does this rule reinforce the principle of simplicity?
5. What actions should a monk take if they violate this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from using money for any transactions.
 2. The rule encourages reliance on lay supporters for necessities.
 3. Monks can use money as long as it is for communal Sangha purposes.
 4. Forfeiture is required if money is used for personal transactions.
 5. This rule emphasizes non-attachment to material wealth.
 6. Monks may designate lay agents to manage money on their behalf.
 7. Using money contradicts the practice of simplicity and renunciation.
 8. This rule only applies to large monetary transactions, not small amounts.
 9. Ethical discipline includes refraining from monetary dealings.
 10. The rule fosters trust and transparency between the Sangha and lay supporters.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Monetary Transactions	b. Prohibited use of money for personal or communal dealings.
Forfeiture	c. Surrendering an item or money if the rule is violated.
Simplicity	d. Living without reliance on monetary wealth.
Lay Supporters	e. Individuals who assist monks with their material needs.
Ethical Discipline	f. Adhering to principles of non-attachment and renunciation.
Confession	g. Admitting a violation to another monk.
Non-Attachment	h. Letting go of material desires and reliance on wealth.
Sangha	i. The monastic community ensuring compliance with the Vinaya.
Proper Conduct	j. Actions that align with monastic rules and ethics.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from using _____ for any personal transactions.
 - This rule reinforces the principle of _____ in monastic life.
 - Violating this rule requires _____ of the money used.
 - Lay supporters provide material support without involving _____.
 - Ethical discipline involves refraining from _____ dealings.
 - The Sangha ensures adherence to the _____ rules.
 - Forfeiture includes both confession and _____ of the money.
 - Non-attachment to material wealth fosters _____ in spiritual practice.
 - Using money for transactions undermines the principle of _____.
 - Simplicity is maintained by relying on _____ for necessities.
-

4. Short Answer Questions (10 Questions)

1. Why are monks prohibited from using money for transactions?
2. What alternatives do monks have to meet their needs without handling money?
3. Describe the process of forfeiture if a monk uses money for transactions.
4. How does this rule promote simplicity and non-attachment?
5. What role does the Sangha play in maintaining adherence to this rule?
6. Reflect on how this rule fosters trust between monks and lay supporters.
7. Discuss the ethical implications of handling money in monastic life.
8. How does adherence to this rule align with the principle of renunciation?
9. What actions should a monk take if they are offered money by a lay supporter?
10. How does this rule strengthen the integrity of the monastic tradition?

5. Team Paper Presentation Titles (5 Titles)

1. "Renunciation and Simplicity: Lessons from Nissaggiya Pācittiya 19"
2. "The Role of Forfeiture in Upholding Ethical Discipline in the Sangha"
3. "Non-Attachment to Wealth: Ethical Principles in Buddhist Monasticism"
4. "Fostering Trust Through Transparency in Monastic Practices"
5. "The Practice of Simplicity and Non-Transaction in Monastic Life"

Additional Assessment Components

Reflection Prompts

1. Reflect on how refraining from monetary transactions supports the principle of non-attachment.
2. Why is it important for monks to rely on lay supporters instead of handling money?
3. How does this rule ensure simplicity and ethical discipline in monastic life?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 19 prohibit?
 - a. Requesting money for personal use
 - b. Using money for any transactions
 - c. Holding money on behalf of the Sangha
 - d. Accepting donations from lay supporters
 2. What must a monk do if they use money for transactions?
 - a. Confess and forfeit the money
 - b. Return the money to the donor
 - c. Use the money for necessary expenses
 - d. Keep the money for future needs
-

Role-Playing Scenarios for Group Discussion

1. A monk is offered money to purchase necessities during a journey. Discuss how they should respond.
 2. Simulate a conversation between a monk and a lay supporter on ethical ways to provide support without money.
 3. Role-play a Sangha meeting addressing a case where a monk inadvertently uses money for a transaction.
-

Reflective Essays (5 Prompts)

1. "The Role of Simplicity in Maintaining Ethical Discipline in Monastic Life"
 2. "Non-Attachment and Renunciation: Insights from Nissaggiya Pācittiya 19"
 3. "Forfeiture and Confession as Practices of Integrity in the Sangha"
-

Interactive Group Project Ideas (10 Concepts)

1. Create a poster explaining the prohibition on monetary transactions in monastic life.
 2. Develop a skit highlighting the alternatives for lay supporters to assist monks.
 3. Host a workshop on non-attachment to material wealth in Buddhist practice.
 4. Design an infographic illustrating the process of forfeiture for monetary violations.
 5. Organize a group discussion on the relevance of this rule in modern contexts.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 20 – Prohibition on Engaging in Exchanges, Purchases, or Sales

Page Number: From Page No. (160) To Page No. (168)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 20 prohibit monks from doing in relation to trade?
2. Why are exchanges, purchases, and sales restricted for monks?
3. How does this rule align with the principle of non-attachment?
4. What alternatives are provided for monks to meet their needs without trading?
5. What actions must a monk take if they violate this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from engaging in exchanges, purchases, or sales.
 2. This rule allows monks to trade goods directly with laypeople for necessities.
 3. Violating this rule requires confession and forfeiture.
 4. Monks may appoint a lay agent to manage trades on their behalf.
 5. The prohibition on trade promotes simplicity in monastic life.
 6. Engaging in trade conflicts with the principles of renunciation and ethical discipline.
 7. This rule is only applicable to transactions involving money.
 8. Lay supporters are encouraged to provide for monks' needs without expecting anything in return.
 9. The Sangha is responsible for ensuring compliance with this rule.
 10. Non-attachment is central to understanding this prohibition.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Prohibited Trade	b. Engaging in exchanges, purchases, or sales.
Forfeiture	c. Surrendering an item if the rule is violated.
Simplicity	d. Living without reliance on trade or commerce.
Lay Supporters	e. Individuals who provide necessities to monks.
Ethical Discipline	f. Adhering to principles of non-attachment and renunciation.
Confession	g. Admitting a violation to another monk.
Non-Attachment	h. Letting go of material desires and trade dependency.
Sangha	i. The monastic community ensuring adherence to the Vinaya.
Proper Conduct	j. Actions aligned with monastic rules and values.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from engaging in _____, purchases, or sales.
 - This rule reflects the Buddhist principle of _____ in material possessions.
 - Violating this rule requires _____ and confession to another monk.
 - Lay supporters are responsible for providing monks with _____ for their needs.
 - This rule ensures that monks maintain the practice of _____.
 - Forfeiture involves surrendering the _____ acquired through trade.
 - Ethical discipline in monastic life avoids reliance on _____.
 - The Sangha oversees adherence to the rules of _____.
 - Non-attachment prevents monks from developing _____ with material goods.
 - Engaging in trade undermines the _____ of the monastic community.
-

4. Short Answer Questions (10 Questions)

1. Why does Nissaggiya Pācittiya 20 prohibit monks from engaging in trade?
2. How does this rule support the principle of simplicity and renunciation?
3. Describe the process of forfeiture for items acquired through prohibited trade.
4. What alternatives do monks have to meet their needs without trading?
5. How does this rule foster trust between monks and lay supporters?
6. Reflect on how adherence to this rule strengthens ethical discipline in the Sangha.
7. Discuss the spiritual significance of refraining from commerce in monastic life.
8. What actions should a monk take if they inadvertently engage in a prohibited transaction?
9. How does this rule ensure the integrity of the monastic tradition?
10. What role does the Sangha play in enforcing this rule?

5. Team Paper Presentation Titles (5 Titles)

1. "Renunciation in Action: Lessons from Nissaggiya Pācittiya 20"
2. "Ethical Discipline and Simplicity in Monastic Life"
3. "The Role of Forfeiture in Maintaining Monastic Integrity"
4. "Fostering Trust Through Non-Transaction Practices in the Sangha"
5. "The Spiritual Benefits of Refraining from Trade and Commerce"

Additional Assessment Components

Reflection Prompts

1. Reflect on how refraining from trade supports the principle of non-attachment.
2. Why is it important for monks to rely on lay supporters instead of engaging in transactions?
3. How does adherence to this rule maintain the purity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 20 prohibit?
 - a. Requesting money from lay supporters
 - b. Engaging in exchanges, purchases, or sales
 - c. Using goods donated by lay supporters
 - d. Accepting gifts from family members
 2. What must a monk do if they engage in a prohibited trade?
 - a. Confess and forfeit the items acquired
 - b. Donate the items to charity
 - c. Keep the items for communal use
 - d. Inform lay supporters about the violation
-

Role-Playing Scenarios for Group Discussion

1. A monk is offered an opportunity to trade items with a lay supporter. Discuss how they should respond.
 2. Simulate a conversation between a monk and a lay supporter explaining why trade is prohibited in monastic life.
 3. Role-play a Sangha meeting addressing a violation of this rule and deciding on the appropriate action.
-

Reflective Essays (5 Prompts)

1. "The Role of Simplicity and Renunciation in Buddhist Monastic Ethics"
 2. "Non-Transaction Practices as a Path to Spiritual Growth"
 3. "Forfeiture and Confession: Tools for Ethical Discipline in the Sangha"
-

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the prohibition on trade and commerce for monks.
 2. Develop a skit showing appropriate ways for monks to interact with lay supporters.
 3. Host a workshop on non-attachment and simplicity in Buddhist practice.
 4. Design an infographic on the alternatives for monks to obtain necessities without trading.
 5. Organize a discussion on how ancient Vinaya rules about trade can inspire modern monastic practices.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 21 – Limitation on Retaining an Extra Bowl

Page Number: From Page No. (168) To Page No. (175)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 21 regulate about bowls?
2. Why are monks restricted from keeping an extra bowl?
3. What exceptions allow a monk to retain more than one bowl?
4. How does this rule promote simplicity in monastic practice?
5. What must a monk do if they violate this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from keeping more than one bowl unless under specific circumstances.
 2. The rule encourages monks to maintain simplicity in their possessions.
 3. Retaining an extra bowl for emergencies is permissible.
 4. Confession and forfeiture are required for violations of this rule.
 5. This rule aims to prevent monks from accumulating unnecessary items.
 6. A monk may keep an extra bowl as a backup without permission.
 7. Forfeiture involves surrendering the extra bowl to the Sangha.
 8. This rule promotes non-attachment to material possessions.
 9. Bowls donated by lay supporters must always be accepted.
 10. Retaining an extra bowl without cause undermines monastic discipline.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Extra Bowl	b. A second bowl retained without valid reason.
Forfeiture	c. Surrendering an item if the rule is violated.
Simplicity	d. Living with only what is necessary.
Sangha	e. The monastic community overseeing compliance.
Ethical Discipline	f. Adhering to principles of non-attachment.
Confession	g. Admitting a violation to another monk.
Non-Attachment	h. Letting go of unnecessary possessions.
Emergency Use	i. The acceptable reason for retaining an extra bowl.
Proper Conduct	j. Actions aligned with monastic rules and values.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from retaining an _____ bowl unless under specific conditions.
 - This rule promotes the practice of _____ in possessions.
 - Forfeiture of an extra bowl requires _____ to another monk.
 - Bowls retained for emergencies must be used _____.
 - This rule supports the Buddhist principle of _____ in material goods.
 - Retaining an extra bowl without permission undermines _____.
 - The Sangha oversees the process of _____ for extra possessions.
 - Non-attachment ensures that monks avoid _____ possessions.
 - Lay supporters should be informed of the rules regarding _____.
 - _____ Ethical discipline requires monks to maintain _____ in their possessions.
-

4. Short Answer Questions (10 Questions)

1. Why are monks restricted from retaining an extra bowl?
2. What exceptions allow monks to keep an additional bowl?
3. Describe the process of forfeiture if a monk violates this rule.
4. How does this rule promote simplicity and non-attachment?
5. What role does the Sangha play in enforcing this rule?
6. Reflect on how this rule strengthens ethical discipline within the monastic community.
7. Discuss the importance of maintaining minimal possessions in monastic life.
8. What actions should a monk take if they receive an extra bowl from a lay supporter?
9. How does adherence to this rule align with the principle of renunciation?
10. How does this rule prevent unnecessary accumulation of material possessions?

5. Team Paper Presentation Titles (5 Titles)

1. "Non-Attachment in Practice: Lessons from Nissaggiya Pācittiya 21"
2. "Ethical Discipline and Simplicity in Monastic Possessions"
3. "Forfeiture as a Tool for Maintaining Ethical Conduct in the Sangha"
4. "Promoting Non-Accumulation: The Spiritual Benefits of Minimalism"
5. "The Role of the Sangha in Upholding Simplicity and Ethical Discipline"

Additional Assessment Components

Reflection Prompts

1. Reflect on how maintaining minimal possessions supports spiritual growth.
2. Why is it important for monks to avoid accumulating unnecessary items?
3. How does adherence to this rule ensure the purity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 21 prohibit?
 - a. Retaining more than one robe
 - b. Keeping more than one bowl unless necessary
 - c. Accepting bowls from lay supporters
 - d. Using donated items without permission

2. What must a monk do if they retain an extra bowl without valid reason?
 - a. Confess and forfeit the extra bowl
 - b. Donate the extra bowl to lay supporters
 - c. Keep the bowl for emergencies
 - d. Return the bowl to the donor

Role-Playing Scenarios for Group Discussion

1. A monk inadvertently receives an extra bowl from a lay supporter. Discuss how they should handle the situation.
2. Simulate a conversation between a monk and a lay supporter explaining the rules about retaining bowls.
3. Role-play a Sangha meeting addressing a violation of this rule and deciding the appropriate action.

Reflective Essays (5 Prompts)

1. "Simplicity and Non-Attachment in Managing Monastic Possessions"
2. "The Role of Forfeiture in Maintaining Ethical Discipline in the Sangha"
3. "Minimalism as a Spiritual Practice in Buddhist Monastic Life"

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the ethical guidelines for managing possessions in monastic life.
 2. Develop a skit demonstrating appropriate responses to receiving an extra bowl.
 3. Host a workshop on the importance of non-attachment to material goods in monastic practice.
 4. Design an infographic explaining the process of forfeiture for extra possessions.
 5. Organize a group discussion on the relevance of this rule in modern monastic contexts.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
3. "The Vinaya Texts" (The Sacred Books of the East) by T.W. Rhys Davids (ISBN: 978-8120816068)
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10. "Buddhist Monastic Traditions" by Reginald Ray (ISBN: 978-8120809498)

Questionnaires By:

Teacher ID Number: [Insert ID]

Teacher Name: [Insert Name]

Year of Academic: [Insert Year]

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 22 – Conditions for Requesting a New Bowl

Page Number: From Page No. (175) To Page No. (182)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 22 regulate about requesting a new bowl?
2. Why are monks prohibited from requesting new bowls without valid reasons?
3. What conditions must be met before a monk can request a replacement bowl?
4. How does this rule promote simplicity and non-attachment?
5. What actions must a monk take if they violate this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks can request a new bowl only under specific conditions.
 2. The rule allows monks to replace their bowls whenever they desire.
 3. Forfeiture is required if a monk requests a new bowl without valid cause.
 4. Valid reasons for requesting a new bowl include irreparable damage to the old one.
 5. Monks are encouraged to maintain and care for their possessions.
 6. This rule emphasizes non-attachment to material goods.
 7. Lay supporters must be informed about the rules governing the donation of bowls.
 8. Replacing bowls frequently aligns with the principle of simplicity.
 9. The Sangha oversees the proper management of monastic possessions.
 10. Requesting a new bowl without proper cause undermines ethical discipline.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Replacement Bowl	b. A new bowl requested under specific conditions.
Forfeiture	c. Surrendering an item if the rule is violated.
Simplicity	d. Living without unnecessary possessions.
Sangha	e. The monastic community ensuring compliance.
Ethical Discipline	f. Adhering to principles of non-attachment.
Confession	g. Admitting a violation to another monk.
Non-Attachment	h. Letting go of unnecessary desires.
Proper Cause	i. Valid reasons for requesting a new bowl.
Responsible Management	j. Taking care of possessions to minimize waste.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from requesting a _____ bowl without proper cause.
 - Valid reasons for requesting a new bowl include _____ to the old one.
 - Forfeiture is required if a monk violates the rules about _____ a new bowl.
 - This rule ensures that monks practice _____ in managing possessions.
 - The Sangha oversees adherence to rules about _____.
 - Non-attachment prevents monks from developing _____ to possessions.
 - Confession and _____ are necessary for violations of this rule.
 - Lay supporters should be made aware of the _____ for donating bowls.
 - Responsible management of possessions fosters _____ in monastic life.
 - _____ Requesting a new bowl without valid cause undermines _____ discipline.
-

4. Short Answer Questions (10 Questions)

1. Under what conditions can monks request a replacement bowl?
2. Why is it important to have valid reasons for requesting a new bowl?
3. Describe the process of forfeiture if a monk violates this rule.
4. How does this rule promote simplicity and non-attachment?
5. What is the role of the Sangha in enforcing this rule?
6. Reflect on how adherence to this rule strengthens ethical discipline within the monastic community.
7. Discuss the importance of maintaining and caring for possessions in monastic life.
8. What actions should a monk take if they receive a replacement bowl unnecessarily?
9. How does this rule align with the principles of renunciation and minimalism?
10. How does adhering to this rule foster trust between monks and lay supporters?

5. Team Paper Presentation Titles (5 Titles)

1. "Promoting Simplicity Through Responsible Management of Monastic Possessions"
2. "Non-Attachment and Ethical Discipline: Insights from Nissaggiya Pācittiya 22"
3. "Forfeiture and Confession as Tools for Maintaining Ethical Conduct"
4. "Fostering Trust Through Responsible Requests in Monastic Life"
5. "The Spiritual Benefits of Minimalism and Responsible Possessions"

Additional Assessment Components

Reflection Prompts

1. Reflect on how avoiding unnecessary requests for possessions supports the principle of simplicity.
2. Why is it important for monks to follow guidelines for replacing items?
3. How does this rule ensure the integrity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. Under what conditions can a monk request a new bowl?
 - a. Whenever they desire a new one
 - b. Only if the old one is damaged or unusable
 - c. When a lay supporter offers to donate one
 - d. If the monk prefers a different type of bowl

2. What must a monk do if they request a new bowl without valid cause?
 - a. Confess and forfeit the new bowl
 - b. Keep the bowl but apologize
 - c. Return the bowl to the lay supporter
 - d. Donate the bowl to the Sangha

Role-Playing Scenarios for Group Discussion

1. A monk requests a new bowl from a lay supporter without valid cause. Discuss how they should handle the situation.
2. Simulate a conversation between a monk and a lay supporter explaining the rules about replacing bowls.
3. Role-play a Sangha meeting addressing a case where a monk receives an unnecessary replacement bowl.

Reflective Essays (5 Prompts)

1. "The Role of Simplicity in Managing Monastic Possessions"
2. "Non-Attachment as a Path to Ethical Discipline in the Sangha"
3. "Forfeiture and Confession: Strengthening Trust and Integrity in Monastic Life"

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the conditions for requesting new items in monastic life.
 2. Develop a skit demonstrating the correct and incorrect ways to request a replacement bowl.
 3. Host a workshop on minimalism and its spiritual benefits in monastic practice.
 4. Design an infographic explaining the process of forfeiture for improper requests.
 5. Organize a discussion on the modern relevance of this rule in contemporary monastic settings.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
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Questionnaires By:

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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 23 – Prohibition on Asking for Fine Robes Without Proper Cause

Page Number: From Page No. (182) To Page No. (189)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 23 regulate about requesting fine robes?
2. Why is requesting fine robes without proper cause prohibited for monks?
3. What qualifies as a valid reason to request a fine robe?
4. How does this rule align with the principle of simplicity?
5. What actions must a monk take if they violate this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from requesting fine robes unless there is a valid reason.
 2. This rule discourages attachment to luxurious items.
 3. Forfeiture is required if a monk requests fine robes without proper cause.
 4. Valid reasons for requesting fine robes include worn-out robes that cannot be repaired.
 5. Lay supporters must always fulfill requests for fine robes made by monks.
 6. This rule promotes simplicity and humility in monastic life.
 7. Ethical discipline requires monks to refrain from desiring luxurious possessions.
 8. Monks may request fine robes if they believe it will enhance their meditation.
 9. The Sangha oversees adherence to rules regarding robe requests.
 10. Violating this rule undermines the principles of renunciation and simplicity.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Fine Robes	b. Luxurious or high-quality robes not essential for practice.
Forfeiture	c. Surrendering an item if the rule is violated.
Simplicity	d. Living without attachment to material goods.
Sangha	e. The monastic community ensuring compliance.
Ethical Discipline	f. Adhering to principles of renunciation and humility.
Confession	g. Admitting a violation to another monk.
Non-Attachment	h. Letting go of material desires and reliance on luxury.
Proper Cause	i. Valid reasons for requesting new or fine robes.
Humility	j. Practicing modesty and refraining from extravagance.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from requesting _____ robes without proper cause.
 - Valid reasons for requesting fine robes include _____ of existing robes.
 - Forfeiture is required if a monk violates the rule by requesting _____ items.
 - This rule ensures that monks practice _____ in their possessions.
 - The Sangha oversees adherence to rules about requesting _____.
 - Non-attachment prevents monks from developing _____ for luxurious possessions.
 - Confession and _____ are necessary for violations of this rule.
 - Lay supporters should be aware of the _____ guidelines when offering robes.
 - Simplicity in possessions fosters _____ in monastic practice.
 - Requesting fine robes without cause undermines _____ discipline.
-

4. Short Answer Questions (10 Questions)

1. Under what conditions can monks request fine robes?
2. Why is it important to have valid reasons for requesting fine robes?
3. Describe the process of forfeiture if a monk violates this rule.
4. How does this rule promote simplicity and humility?
5. What is the role of the Sangha in enforcing this rule?
6. Reflect on how adherence to this rule strengthens ethical discipline within the monastic community.
7. Discuss the importance of avoiding attachment to luxurious items in monastic life.
8. What actions should a monk take if they receive a fine robe unnecessarily?
9. How does this rule align with the principles of renunciation and simplicity?
10. How does adhering to this rule foster trust between monks and lay supporters?

5. Team Paper Presentation Titles (5 Titles)

1. "Practicing Humility: Lessons from Nissaggiya Pācittiya 23"
2. "Non-Attachment and Ethical Discipline in Monastic Possessions"
3. "Forfeiture and Confession as Practices of Ethical Integrity"
4. "Fostering Simplicity and Humility Through Responsible Requests"
5. "The Role of the Sangha in Upholding Ethical Conduct in Robe Management"

Additional Assessment Components

Reflection Prompts

1. Reflect on how refraining from requesting luxurious items supports spiritual growth.
2. Why is it important for monks to prioritize simplicity over comfort in their possessions?
3. How does adherence to this rule ensure the integrity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. Under what conditions can a monk request fine robes?
 - a. Whenever they desire
 - b. Only if existing robes are damaged or worn-out
 - c. If lay supporters offer them without being asked
 - d. If the monk wants a change in appearance

2. What must a monk do if they request fine robes without proper cause?
 - a. Confess and forfeit the robes
 - b. Keep the robes but apologize
 - c. Return the robes to the lay supporter
 - d. Donate the robes to another monk

Role-Playing Scenarios for Group Discussion

1. A monk requests fine robes from a lay supporter without valid cause. Discuss how they should handle the situation.
2. Simulate a conversation between a monk and a lay supporter explaining the guidelines about robe donations.
3. Role-play a Sangha meeting addressing a case where a monk violates this rule.

Reflective Essays (5 Prompts)

1. "The Role of Simplicity and Humility in Managing Monastic Possessions"
2. "Non-Attachment as a Path to Ethical Discipline in the Sangha"
3. "Forfeiture and Confession: Strengthening Trust and Integrity in Monastic Life"

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the conditions for requesting new or fine robes in monastic life.
 2. Develop a skit demonstrating the correct and incorrect ways to request possessions.
 3. Host a workshop on the spiritual benefits of simplicity in monastic practice.
 4. Design an infographic explaining the process of forfeiture for improper requests.
 5. Organize a group discussion on the modern relevance of this rule in contemporary monastic settings.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
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Questionnaires By:

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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 24 – Prohibition on Exchanging Robes Without Proper Cause

Page Number: From Page No. (189) To Page No. (196)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 24 regulate about exchanging robes?
2. Why is exchanging robes without valid reasons prohibited for monks?
3. What qualifies as a valid reason for exchanging robes?
4. How does this rule encourage simplicity and non-attachment?
5. What actions must a monk take if they violate this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from exchanging robes without proper cause.
 2. This rule discourages unnecessary attachment to new or different robes.
 3. Forfeiture is required if a monk exchanges robes without valid reasons.
 4. Exchanging robes for better quality is permissible under any circumstances.
 5. Valid reasons for exchanging robes include worn-out or damaged robes.
 6. Lay supporters must approve all exchanges of robes between monks.
 7. Ethical discipline requires monks to avoid frivolous robe exchanges.
 8. Monks are encouraged to make robe exchanges frequently to refresh their wardrobe.
 9. The Sangha ensures adherence to guidelines about robe exchanges.
 10. Violating this rule undermines the principles of simplicity and renunciation.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Robe Exchange	b. Transferring robes between monks for valid reasons.
Forfeiture	c. Surrendering an item if the rule is violated.
Simplicity	d. Living without attachment to material goods.
Sangha	e. The monastic community ensuring compliance.
Ethical Discipline	f. Adhering to principles of renunciation and humility.
Confession	g. Admitting a violation to another monk.
Non-Attachment	h. Letting go of unnecessary desires and reliance on luxury.
Proper Cause	i. Valid reasons for exchanging robes.
Humility	j. Practicing modesty and refraining from extravagance.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from exchanging _____ without proper cause.
 - Valid reasons for robe exchange include _____ or damage to the current robe.
 - Forfeiture is required if a monk violates the rule by exchanging _____ items.
 - This rule ensures that monks practice _____ in their possessions.
 - The Sangha oversees adherence to rules about _____ exchanges.
 - Non-attachment prevents monks from developing _____ for luxurious or unnecessary items.
 - Confession and _____ are necessary for violations of this rule.
 - Lay supporters should be aware of the _____ guidelines regarding robe exchanges.
 - Simplicity in possessions fosters _____ in monastic practice.
 - Exchanging robes without cause undermines _____ discipline.
-

4. Short Answer Questions (10 Questions)

1. Under what conditions can monks exchange robes?
2. Why is it important to have valid reasons for exchanging robes?
3. Describe the process of forfeiture if a monk violates this rule.
4. How does this rule promote simplicity and humility?
5. What is the role of the Sangha in enforcing this rule?
6. Reflect on how adherence to this rule strengthens ethical discipline within the monastic community.
7. Discuss the importance of avoiding attachment to new robes in monastic life.
8. What actions should a monk take if they exchange a robe without valid cause?
9. How does this rule align with the principles of renunciation and simplicity?
10. How does adhering to this rule foster trust between monks and lay supporters?

5. Team Paper Presentation Titles (5 Titles)

1. "Practicing Simplicity: Lessons from Nissaggiya Pācittiya 24"
2. "Non-Attachment and Ethical Discipline in Robe Management"
3. "Forfeiture and Confession as Practices of Ethical Integrity"
4. "Fostering Trust Through Responsible Robe Exchanges"
5. "The Role of the Sangha in Upholding Ethical Conduct in Monastic Possessions"

Additional Assessment Components

Reflection Prompts

1. Reflect on how refraining from unnecessary exchanges supports the principle of simplicity.
2. Why is it important for monks to prioritize utility over aesthetics in their possessions?
3. How does adherence to this rule ensure the integrity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. Under what conditions can a monk exchange robes?
 - a. Whenever they desire a new one
 - b. Only if the current robe is damaged or unusable
 - c. If a lay supporter offers a more luxurious robe
 - d. To match the robes of other monks

2. What must a monk do if they exchange robes without proper cause?
 - a. Confess and forfeit the new robe
 - b. Keep the robe but apologize
 - c. Return the robe to the original owner
 - d. Donate the robe to the Sangha

Role-Playing Scenarios for Group Discussion

1. A monk exchanges robes with another monk for better quality without valid reason. Discuss how they should rectify the situation.
2. Simulate a conversation between a monk and a lay supporter explaining the guidelines about robe exchanges.
3. Role-play a Sangha meeting addressing a case where a monk violates this rule.

Reflective Essays (5 Prompts)

1. "The Role of Simplicity and Humility in Managing Monastic Possessions"
2. "Non-Attachment as a Path to Ethical Discipline in the Sangha"
3. "Forfeiture and Confession: Strengthening Trust and Integrity in Monastic Life"

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the conditions for robe exchanges in monastic life.
 2. Develop a skit demonstrating the correct and incorrect ways to exchange possessions.
 3. Host a workshop on the spiritual benefits of simplicity in monastic practice.
 4. Design an infographic explaining the process of forfeiture for improper exchanges.
 5. Organize a group discussion on the modern relevance of this rule in contemporary monastic settings.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 25 – Guidelines on Accepting Extra Robes Beyond the Permissible Limit

Page Number: From Page No. (196) To Page No. (203)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 25 regulate about accepting robes?
2. Why are monks restricted from accepting extra robes beyond the permissible limit?
3. How does this rule reflect the principle of simplicity in monastic life?
4. What should a monk do if they receive robes exceeding the allowable number?
5. How does this rule help maintain discipline and non-attachment?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from accepting robes beyond the allowable limit.
 2. Forfeiture is required if a monk accepts more robes than permitted.
 3. A monk can keep extra robes if they are donated by family members.
 4. This rule emphasizes simplicity and minimalism in possessions.
 5. Robes exceeding the permissible number must be forfeited to the Sangha.
 6. Ethical discipline requires monks to avoid accumulating unnecessary items.
 7. Extra robes can be kept for future use without confession.
 8. Non-attachment is a core principle reflected in this rule.
 9. The Sangha is responsible for redistributing forfeited robes.
 10. Lay supporters are encouraged to donate robes without consulting monks.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Extra Robes	b. Robes exceeding the allowable limit.
Forfeiture	c. Surrendering an item if the rule is violated.
Simplicity	d. Living without accumulating unnecessary possessions.
Sangha	e. The monastic community ensuring compliance.
Ethical Discipline	f. Adhering to principles of non-attachment.
Confession	g. Admitting a violation to another monk.
Redistribution	h. Reallocating forfeited robes to those in need.
Proper Limit	i. The allowable number of robes a monk may keep.
Non-Attachment	j. Avoiding reliance on or desire for excess material goods.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from accepting _____ robes beyond the permissible limit.
 - Forfeiture is required if a monk accepts robes exceeding the _____.
 - This rule promotes the principle of _____ in monastic life.
 - Extra robes must be _____ to the Sangha for redistribution.
 - Ethical discipline requires monks to maintain _____ in their possessions.
 - Non-attachment ensures monks avoid accumulating _____ robes.
 - Confession and _____ are necessary for violations of this rule.
 - Lay supporters should be informed about the _____ for donating robes.
 - The Sangha oversees the _____ of robes exceeding the allowable limit.
 - Accepting extra robes without cause undermines _____ discipline.
-

4. Short Answer Questions (10 Questions)

1. Why are monks prohibited from accepting robes beyond the permissible limit?
2. What steps must a monk take if they receive more robes than allowed?
3. How does this rule reflect the principle of simplicity and non-attachment?
4. Describe the process of forfeiture for extra robes.
5. What role does the Sangha play in enforcing this rule?
6. Reflect on how adhering to this rule strengthens ethical discipline in the monastic community.
7. Discuss the importance of avoiding accumulation of possessions in monastic life.
8. How does this rule foster trust between monks and lay supporters?
9. What is the significance of redistributing forfeited robes to others in need?
10. How does this rule align with the principle of renunciation in Buddhist practice?

5. Team Paper Presentation Titles (5 Titles)

1. "Practicing Simplicity Through Nissaggiya Pācittiya 25"
2. "Ethical Discipline and Non-Attachment in Monastic Robe Management"
3. "Forfeiture and Redistribution: Strengthening Trust in the Sangha"
4. "The Spiritual Benefits of Limiting Material Possessions"
5. "Fostering Simplicity and Humility Through Monastic Rules"

Additional Assessment Components

Reflection Prompts

1. Reflect on how avoiding excess possessions supports spiritual growth.
2. Why is it important for monks to follow the guidelines on permissible possessions?
3. How does adherence to this rule ensure the integrity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 25 prohibit?
 - a. Requesting fine robes
 - b. Accepting robes beyond the permissible limit
 - c. Exchanging robes for better quality
 - d. Keeping robes donated by lay supporters
 2. What must a monk do if they accept extra robes without cause?
 - a. Confess and forfeit the robes to the Sangha
 - b. Keep the robes for emergencies
 - c. Return the robes to the donor
 - d. Use the robes for personal purposes
-

Role-Playing Scenarios for Group Discussion

1. A monk receives extra robes from a lay supporter without realizing they exceed the limit. Discuss how they should address this situation.
 2. Simulate a conversation explaining to lay supporters the guidelines on donating robes to monks.
 3. Role-play a Sangha meeting addressing a case where a monk has accumulated excessive robes.
-

Reflective Essays (5 Prompts)

1. "The Role of Simplicity and Non-Attachment in Managing Monastic Possessions"
 2. "Forfeiture and Redistribution: Building Trust in the Monastic Community"
 3. "Minimalism as a Path to Ethical Discipline in Buddhist Practice"
-

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the rules about permissible possessions in monastic life.
 2. Develop a skit demonstrating the appropriate response to receiving extra robes.
 3. Host a workshop on the spiritual benefits of simplicity and renunciation.
 4. Design an infographic explaining the process of forfeiture for extra possessions.
 5. Organize a group discussion on the relevance of this rule in modern monastic settings.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
3. "The Vinaya Texts" (The Sacred Books of the East) by T.W. Rhys Davids (ISBN: 978-8120816068)
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10. "Buddhist Monastic Traditions" by Reginald Ray (ISBN: 978-8120809498)

Questionnaires By:

Teacher ID Number: [Insert ID]

Teacher Name: [Insert Name]

Year of Academic: [Insert Year]

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 26 – Regulations on Accepting and Using Large Woolen Cloths

Page Number: From Page No. (203) To Page No. (210)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 26 regulate about woolen cloths?
2. Why are monks restricted from accepting and using large woolen cloths without proper cause?
3. What qualifies as a valid reason to accept or use a large woolen cloth?
4. How does this rule promote simplicity and ethical discipline?
5. What actions must a monk take if they violate this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from accepting large woolen cloths without proper cause.
 2. Forfeiture is required if a monk accepts a large woolen cloth improperly.
 3. Valid reasons for accepting a large woolen cloth include extreme weather conditions.
 4. Monks may retain large woolen cloths as decorative items.
 5. This rule discourages unnecessary accumulation of possessions.
 6. Lay supporters must consult the Sangha before offering large woolen cloths.
 7. Ethical discipline requires monks to use possessions only when necessary.
 8. Non-attachment is central to this rule's emphasis on simplicity.
 9. Large woolen cloths can be accepted for use in ceremonial purposes.
 10. Violating this rule undermines the principles of renunciation and ethical conduct.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Large Woolen Cloths	b. Items exceeding permissible size or use in monastic life.
Forfeiture	c. Surrendering an item if the rule is violated.
Simplicity	d. Living without excessive possessions.
Sangha	e. The monastic community overseeing compliance.
Ethical Discipline	f. Adhering to principles of renunciation and non-attachment.
Confession	g. Admitting a violation to another monk.
Proper Cause	h. Valid reasons for accepting or using large cloths.
Non-Attachment	i. Avoiding reliance on or desire for excess material goods.
Redistribution	j. Reallocating forfeited items to others in need.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from accepting _____ woolen cloths without proper cause.
 - Forfeiture is required if a monk violates the rule by _____ a large woolen cloth.
 - This rule ensures that monks practice _____ in their possessions.
 - Large woolen cloths must be _____ to the Sangha for redistribution.
 - Ethical discipline requires monks to avoid unnecessary _____.
 - Non-attachment prevents monks from developing _____ to material possessions.
 - Confession and _____ are necessary for violations of this rule.
 - Lay supporters should be informed about the _____ guidelines regarding donations.
 - Accepting large woolen cloths without valid cause undermines _____ discipline.
 - The Sangha ensures the _____ of items that exceed permissible use.
-

4. Short Answer Questions (10 Questions)

1. Why are monks prohibited from accepting large woolen cloths without valid cause?
2. What qualifies as a valid reason for accepting and using large woolen cloths?
3. Describe the process of forfeiture if a monk violates this rule.
4. How does this rule reflect the principles of simplicity and ethical discipline?
5. What role does the Sangha play in enforcing this rule?
6. Reflect on how adherence to this rule strengthens ethical conduct in the monastic community.
7. Discuss the importance of avoiding excessive possessions in monastic life.
8. What should a monk do if they are offered a large woolen cloth unnecessarily?
9. How does this rule align with the principle of renunciation in Buddhist practice?
10. How does this rule foster trust and integrity between monks and lay supporters?

5. Team Paper Presentation Titles (5 Titles)

1. "The Ethical Management of Possessions: Insights from Nissaggiya Pācittiya 26"
2. "Simplicity and Non-Attachment in Managing Monastic Cloths"
3. "Forfeiture and Redistribution: Maintaining Ethical Discipline in the Sangha"
4. "The Role of Simplicity in Buddhist Monastic Rules"
5. "Promoting Ethical Giving and Receiving in Monastic Life"

Additional Assessment Components

Reflection Prompts

1. Reflect on how refraining from accepting excessive items supports spiritual discipline.
2. Why is it important for monks to limit their possessions to necessary items?
3. How does adherence to this rule preserve the integrity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 26 prohibit?
 - a. Accepting fine robes without cause
 - b. Using large woolen cloths without valid reasons
 - c. Donating items to lay supporters
 - d. Storing old possessions indefinitely
2. What must a monk do if they improperly accept a large woolen cloth?
 - a. Confess and forfeit the cloth to the Sangha
 - b. Return the cloth to the donor
 - c. Keep the cloth but apologize to the Sangha
 - d. Store the cloth for future use

Role-Playing Scenarios for Group Discussion

1. A monk accepts a large woolen cloth for non-essential purposes. Discuss how they should handle the situation.
2. Simulate a conversation with a lay supporter explaining the rules about donating large items.
3. Role-play a Sangha meeting addressing a case where a monk retains excessive possessions.

Reflective Essays (5 Prompts)

1. "The Role of Simplicity and Ethical Discipline in Managing Monastic Possessions"
2. "Non-Attachment as a Path to Spiritual Growth in Buddhist Monastic Life"
3. "Forfeiture and Redistribution: Tools for Ethical Practice in the Sangha"

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the rules about accepting large items in monastic life.
2. Develop a skit showing the appropriate and inappropriate ways to accept donations.
3. Host a workshop on the spiritual benefits of simplicity and renunciation.
4. Design an infographic explaining the process of forfeiture for excessive possessions.

5. Organize a group discussion on the relevance of this rule in modern contexts.

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 27 – Regulations on Using Stored Wool Without Timely Preparation

Page Number: From Page No. (210) To Page No. (217)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 27 regulate regarding stored wool?
2. Why is timely preparation of stored wool emphasized for monks?
3. What constitutes improper use of stored wool according to this rule?
4. How does this rule promote mindfulness and discipline in resource management?
5. What actions must a monk take if they violate this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from using stored wool without proper preparation.
 2. Forfeiture is required if a monk uses stored wool improperly.
 3. Valid preparation includes informing the Sangha about the intended use of the wool.
 4. Monks may store wool indefinitely for future use without restriction.
 5. This rule emphasizes mindfulness in managing resources.
 6. Ethical discipline requires monks to avoid hoarding or wasting wool.
 7. Stored wool must be prepared and used within the timeframe set by the Sangha.
 8. Violating this rule undermines the principles of simplicity and renunciation.
 9. Monks may use stored wool for personal projects without Sangha approval.
 10. Non-attachment to possessions is a key principle behind this rule.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Stored Wool	b. Wool kept for later use that must be managed properly.
Forfeiture	c. Surrendering an item if the rule is violated.
Mindfulness	d. Being aware and intentional in resource management.
Sangha	e. The monastic community overseeing compliance.
Ethical Discipline	f. Adhering to principles of proper use and non-attachment.
Confession	g. Admitting a violation to another monk.
Proper Preparation	h. Timely and appropriate planning for the use of wool.
Non-Attachment	i. Letting go of unnecessary reliance on material goods.
Resource Management	j. Responsible handling and use of possessions.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from using _____ wool without timely preparation.
- Forfeiture is required if stored wool is used _____.
- This rule ensures that monks practice _____ in managing their resources.
- Stored wool must be _____ and used according to Sangha guidelines.
- Ethical discipline requires avoiding _____ and overaccumulation of materials.
- Non-attachment ensures that monks do not develop a sense of _____ over stored items.
- Confession and _____ are necessary for violations of this rule.
- Proper preparation reflects the Buddhist principle of _____ in possessions.
- The Sangha oversees the _____ and proper use of stored wool.

10. Improper use of stored wool undermines _____ discipline in monastic life.

4. Short Answer Questions (10 Questions)

1. Why are monks prohibited from using stored wool without timely preparation?
2. What qualifies as proper preparation for stored wool?
3. Describe the process of forfeiture if a monk violates this rule.
4. How does this rule reflect the principles of mindfulness and non-attachment?
5. What role does the Sangha play in regulating the use of stored wool?
6. Reflect on how this rule strengthens ethical discipline within the monastic community.
7. Discuss the importance of resource management in monastic life.
8. What actions should a monk take if they use stored wool improperly?
9. How does this rule align with the principle of simplicity in Buddhist practice?
10. How does adherence to this rule foster trust between monks and lay supporters?

5. Team Paper Presentation Titles (5 Titles)

1. "Mindfulness and Resource Management: Lessons from Nissaggiya Pācittiya 27"
2. "Simplicity and Non-Attachment in Handling Monastic Resources"
3. "Forfeiture and Confession: Tools for Ethical Practice in the Sangha"
4. "Promoting Responsible Resource Use Through Monastic Rules"
5. "The Role of the Sangha in Upholding Mindful Possession Management"

Additional Assessment Components

Reflection Prompts

1. Reflect on how responsible management of possessions supports spiritual growth.
2. Why is it important for monks to follow guidelines on preparing and using stored materials?
3. How does adherence to this rule ensure the integrity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 27 prohibit?
 - a. Using fine robes without cause
 - b. Using stored wool without timely preparation
 - c. Donating wool to lay supporters
 - d. Storing wool for extended periods
 2. What must a monk do if they improperly use stored wool?
 - a. Confess and forfeit the wool to the Sangha
 - b. Return the wool to its donor
 - c. Keep the wool but apologize
 - d. Store the wool for future preparation
-

Role-Playing Scenarios for Group Discussion

1. A monk uses stored wool without consulting the Sangha or preparing it. Discuss how they should rectify the situation.
 2. Simulate a conversation explaining to a lay supporter the guidelines on storing and using wool in monastic life.
 3. Role-play a Sangha meeting addressing a violation of this rule and deciding on appropriate action.
-

Reflective Essays (5 Prompts)

1. "The Role of Mindfulness in Managing Monastic Resources"
 2. "Non-Attachment as a Path to Ethical Discipline in Buddhist Practice"
 3. "Forfeiture and Confession: Tools for Maintaining Integrity in the Sangha"
-

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the rules about managing stored materials in monastic life.
 2. Develop a skit showing appropriate and inappropriate ways to handle stored wool.
 3. Host a workshop on the spiritual benefits of mindfulness in resource management.
 4. Design an infographic explaining the process of forfeiture for improperly used materials.
 5. Organize a discussion on the modern relevance of this rule in contemporary monastic contexts.
-

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
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10. "Buddhist Monastic Traditions" by Reginald Ray (ISBN: 978-8120809498)

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Year of Academic: [Insert Year]

The Hswagata Academy
MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS
Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 28 – Prohibition on Hoarding Wool for More Than Six Years

Page Number: From Page No. (217) To Page No. (224)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 28 regulate regarding the hoarding of wool?
2. Why is hoarding wool for more than six years prohibited for monks?
3. How does this rule reflect the principles of simplicity and non-attachment?
4. What must a monk do if they are found hoarding wool beyond the permissible period?
5. How does this rule support the ethical use of resources in monastic life?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from hoarding wool for more than six years.
2. Forfeiture is required if a monk hoards wool beyond the allowable period.
3. Hoarding wool for future use is encouraged to ensure material availability.
4. The six-year rule promotes responsible resource management in monastic life.
5. This rule discourages attachment to possessions.
6. Lay supporters must be informed about the permissible period for using donated wool.
7. Ethical discipline requires monks to avoid accumulating unnecessary materials.
8. Wool hoarded beyond six years must be repurposed with Sangha approval.
9. Violating this rule undermines the principles of simplicity and renunciation.
10. This rule emphasizes mindfulness in managing resources.

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Wool Hoarding	b. Accumulating wool for more than the allowable time.
Forfeiture	c. Surrendering an item if the rule is violated.
Six-Year Rule	d. The maximum time wool may be stored.
Simplicity	e. Living without excessive possessions.
Sangha	f. The monastic community overseeing compliance.
Ethical Discipline	g. Adhering to principles of non-attachment.
Confession	h. Admitting a violation to another monk.
Non-Attachment	i. Avoiding reliance on or desire for material goods.
Resource Management	j. Responsible handling and use of possessions.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from hoarding _____ for more than six years.
 - Forfeiture is required if wool is stored beyond the _____.
 - This rule promotes the principle of _____ in managing resources.
 - Wool hoarded for more than six years must be _____ with Sangha approval.
 - Ethical discipline requires monks to avoid unnecessary _____.
 - Non-attachment prevents monks from developing _____ to hoarded materials.
 - Confession and _____ are necessary for violations of this rule.
 - The six-year rule reflects the Buddhist principle of _____ in possessions.
 - The Sangha ensures the _____ and proper use of hoarded wool.
 - Violating this rule undermines _____ discipline in monastic life.
-

4. Short Answer Questions (10 Questions)

1. Why are monks prohibited from hoarding wool for more than six years?
2. What steps must a monk take if they hoard wool beyond the allowable period?
3. How does this rule reflect the principles of simplicity and non-attachment?
4. Describe the process of forfeiture for hoarded wool.
5. How does this rule promote responsible resource management?
6. What role does the Sangha play in regulating the storage of wool?
7. Reflect on how this rule strengthens ethical discipline within the monastic community.
8. Discuss the spiritual significance of avoiding excessive accumulation in monastic life.
9. How does this rule align with the principle of renunciation in Buddhist practice?
10. How does adhering to this rule foster trust between monks and lay supporters?

5. Team Paper Presentation Titles (5 Titles)

1. "Promoting Simplicity Through the Six-Year Rule for Wool Storage"
2. "Non-Attachment and Ethical Discipline in Resource Management"
3. "Forfeiture and Confession: Tools for Maintaining Integrity in the Sangha"
4. "The Role of Simplicity in Managing Monastic Possessions"
5. "Fostering Trust Through Responsible Resource Management in the Sangha"

Additional Assessment Components

Reflection Prompts

1. Reflect on how avoiding excessive storage supports spiritual growth.
2. Why is it important for monks to follow guidelines on the duration of wool storage?
3. How does adherence to this rule ensure the integrity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 28 prohibit?
 - a. Using stored wool without preparation
 - b. Hoarding wool for more than six years
 - c. Accepting wool from lay supporters
 - d. Sharing wool with other monks
 2. What must a monk do if they hoard wool beyond the permissible period?
 - a. Confess and forfeit the wool to the Sangha
 - b. Donate the wool to lay supporters
 - c. Keep the wool for emergencies
 - d. Use the wool for personal purposes
-

Role-Playing Scenarios for Group Discussion

1. A monk discovers they have hoarded wool beyond six years. Discuss how they should rectify the situation.
 2. Simulate a conversation explaining the six-year rule to a lay supporter who wishes to donate wool.
 3. Role-play a Sangha meeting addressing a case where a monk has accumulated wool excessively.
-

Reflective Essays (5 Prompts)

1. "The Role of Simplicity and Ethical Discipline in Managing Monastic Resources"
 2. "Non-Attachment as a Path to Spiritual Growth in Buddhist Monastic Life"
 3. "Forfeiture and Confession: Tools for Maintaining Integrity in the Sangha"
-

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the six-year rule for managing stored materials.
2. Develop a skit showing appropriate and inappropriate ways to handle stored wool.
3. Host a workshop on the spiritual benefits of simplicity and renunciation.
4. Design an infographic explaining the process of forfeiture for improperly stored items.

5. Organize a discussion on the relevance of this rule in modern monastic settings.

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
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The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 29 – Prohibition on Hoarding Extra Wool After Allocation

Page Number: From Page No. (224) To Page No. (231)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 29 regulate about extra wool?
2. Why is it prohibited for monks to hoard extra wool after allocation?
3. How does this rule align with the principles of simplicity and non-attachment?
4. What must a monk do if they are found hoarding extra wool?
5. How does this rule promote ethical use and distribution of resources in the Sangha?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from hoarding extra wool after it has been allocated.
 2. Forfeiture is required if a monk retains wool beyond the permissible limit.
 3. Extra wool can be stored indefinitely as a backup supply.
 4. This rule promotes mindful use and fair distribution of resources.
 5. Non-attachment is a key principle reflected in this rule.
 6. Lay supporters must provide specific instructions for wool donations.
 7. Monks must report excess wool to the Sangha for redistribution.
 8. Violating this rule undermines ethical discipline in monastic life.
 9. Retaining extra wool is permissible if the monk plans to use it for robes.
 10. The Sangha is responsible for managing and redistributing surplus wool.
-

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Extra Wool	b. Wool retained beyond the permissible amount.
Forfeiture	c. Surrendering an item if the rule is violated.
Simplicity	d. Living with only necessary possessions.
Sangha	e. The monastic community overseeing compliance.
Ethical Discipline	f. Adhering to principles of proper resource use.
Confession	g. Admitting a violation to another monk.
Redistribution	h. Reallocating surplus items to those in need.
Non-Attachment	i. Avoiding reliance on or desire for surplus materials.
Mindfulness	j. Being aware and intentional in using resources.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from hoarding _____ wool beyond the allowable limit.
 - Forfeiture is required if a monk violates the rule by _____ extra wool.
 - This rule promotes the principle of _____ in resource management.
 - Extra wool must be _____ and redistributed by the Sangha.
 - Ethical discipline requires monks to avoid unnecessary _____.
 - Non-attachment ensures that monks do not develop _____ to surplus possessions.
 - Confession and _____ are necessary for violations of this rule.
 - Proper management of resources reflects the Buddhist principle of _____.
 - The Sangha ensures the _____ and appropriate use of surplus wool.
 - _____ Hoarding extra wool undermines _____ discipline in monastic practice.
-

4. Short Answer Questions (10 Questions)

1. Why are monks prohibited from hoarding extra wool beyond the allocated amount?
2. What steps must a monk take if they retain surplus wool?
3. How does this rule reflect the principles of simplicity and non-attachment?
4. Describe the process of forfeiture for surplus wool.
5. How does this rule promote fair distribution of resources in the Sangha?
6. What role does the Sangha play in managing extra wool?
7. Reflect on how adherence to this rule strengthens ethical discipline within the monastic community.
8. Discuss the spiritual significance of avoiding accumulation in monastic life.
9. How does this rule align with the principle of renunciation in Buddhist practice?
10. How does adhering to this rule foster trust and cooperation between monks and lay supporters?

5. Team Paper Presentation Titles (5 Titles)

1. "Ethical Discipline and Resource Management in Monastic Life"
2. "Non-Attachment Through the Regulation of Possessions"
3. "Forfeiture and Redistribution: Maintaining Simplicity in the Sangha"
4. "Promoting Mindfulness and Fairness in Resource Allocation"
5. "The Role of the Sangha in Upholding Simplicity and Ethical Use"

Additional Assessment Components

Reflection Prompts

1. Reflect on how refraining from retaining extra possessions supports spiritual discipline.
2. Why is it important for monks to limit their possessions to allocated amounts?
3. How does adherence to this rule ensure the integrity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 29 prohibit?
 - a. Retaining wool beyond the allocated amount
 - b. Using stored wool for personal projects
 - c. Accepting wool from lay supporters
 - d. Sharing wool with other monks
2. What must a monk do if they retain extra wool beyond allocation?
 - a. Confess and forfeit the wool to the Sangha
 - b. Keep the wool for emergencies
 - c. Return the wool to the donor
 - d. Use the wool to make robes

Role-Playing Scenarios for Group Discussion

1. A monk realizes they have retained surplus wool beyond the allowable amount. Discuss how they should rectify the situation.
2. Simulate a conversation explaining to lay supporters the guidelines about donating wool.
3. Role-play a Sangha meeting addressing a case of hoarded surplus wool and planning redistribution.

Reflective Essays (5 Prompts)

1. "The Role of Simplicity and Ethical Discipline in Managing Monastic Resources"
2. "Non-Attachment as a Path to Spiritual Growth in Buddhist Monastic Life"
3. "Forfeiture and Redistribution: Tools for Maintaining Integrity in the Sangha"

Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the guidelines for managing allocated resources in monastic life.
2. Develop a skit demonstrating the appropriate and inappropriate ways to handle surplus wool.
3. Host a workshop on the spiritual benefits of simplicity and renunciation.
4. Design an infographic explaining the process of forfeiture for surplus possessions.
5. Organize a group discussion on the modern relevance of this rule in contemporary monastic contexts.

Reference Books for Further Study

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Teacher Name: [Insert Name]

Year of Academic: [Insert Year]

The Hswagata Academy

MONASTIC DHAMMA VINAYA CURRICULUM FOR MONKS

Education Officer: Bhikkhu Indasoma Siridantamahapalaka

Date: DD/MM/YY

Title of Chapter: Nissaggiya Pācittiya 30 – Prohibition on Using Wool for Unapproved Personal Items

Page Number: From Page No. (231) To Page No. (238)

Pre-Test Assessment

1. What does Nissaggiya Pācittiya 30 regulate regarding the use of wool?
2. Why are monks prohibited from using wool for unapproved personal items?
3. What constitutes an unapproved use of wool according to this rule?
4. How does this rule support simplicity and ethical discipline in monastic life?
5. What actions must a monk take if they violate this rule?

Comprehensive Chapter Assessment

1. True or False Questions (10 Questions)

1. Monks are prohibited from using wool for personal items without Sangha approval.
2. Forfeiture is required if a monk uses wool for unapproved purposes.
3. Monks can use wool for any items they deem necessary without informing the Sangha.
4. This rule promotes mindfulness in managing monastic resources.
5. Using wool for unapproved personal items violates ethical discipline.
6. Lay supporters must always specify the intended use of wool donations.
7. Non-attachment is a key principle behind this rule.
8. Wool can be used for unapproved items if it is left over from a prior donation.
9. The Sangha is responsible for ensuring proper use of wool.
10. Violating this rule undermines simplicity and renunciation in monastic practice.

2. Matching Questions (10 Questions)

Match the terms on the left with their definitions on the right:

Terms	Definitions
Nissaggiya	a. Offense requiring forfeiture of the item.
Unapproved Use	b. Utilizing wool for items without Sangha consent.
Forfeiture	c. Surrendering an item if the rule is violated.
Simplicity	d. Living with only necessary possessions.
Sangha	e. The monastic community overseeing compliance.
Ethical Discipline	f. Adhering to principles of mindful and proper use.
Confession	g. Admitting a violation to another monk.
Proper Consent	h. Approval by the Sangha for resource use.
Non-Attachment	i. Avoiding reliance on or desire for surplus materials.
Resource Management	j. Responsible handling and allocation of possessions.

3. Fill in the Blank Questions (10 Questions)

- Monks are prohibited from using _____ for personal items without Sangha approval.
 - Forfeiture is required if wool is used for _____ purposes.
 - This rule promotes the principle of _____ in resource management.
 - Wool used for unapproved items must be _____ according to Sangha guidelines.
 - Ethical discipline requires avoiding _____ use of donated resources.
 - Non-attachment ensures monks do not develop _____ for surplus possessions.
 - Confession and _____ are necessary for violations of this rule.
 - Responsible resource use reflects the Buddhist principle of _____.
 - The Sangha ensures _____ use and allocation of donated materials.
 - Using wool improperly undermines _____ discipline in monastic life.
-

4. Short Answer Questions (10 Questions)

1. Why are monks prohibited from using wool for unapproved personal items?
2. What constitutes an unapproved use of wool under this rule?
3. Describe the process of forfeiture if a monk violates this rule.
4. How does this rule promote mindfulness and ethical discipline in monastic life?
5. What role does the Sangha play in regulating the use of wool?
6. Reflect on how adherence to this rule strengthens simplicity in the monastic community.
7. Discuss the spiritual significance of avoiding personal ownership of resources.
8. What actions should a monk take if they use wool for unapproved purposes?
9. How does this rule align with the principle of renunciation in Buddhist practice?
10. How does this rule foster trust between monks and lay supporters?

5. Team Paper Presentation Titles (5 Titles)

1. "Ethical Discipline in Managing Resources: Lessons from Nissaggiya Pācittiya 30"
2. "Promoting Simplicity and Mindfulness in Monastic Resource Use"
3. "Forfeiture and Confession: Upholding Integrity in the Sangha"
4. "Non-Attachment and Ethical Resource Allocation in Monastic Life"
5. "The Role of the Sangha in Ensuring Proper Use of Monastic Resources"

Additional Assessment Components

Reflection Prompts

1. Reflect on how refraining from unapproved resource use supports spiritual discipline.
2. Why is it important for monks to use donated materials responsibly?
3. How does adherence to this rule preserve the integrity of the monastic tradition?

Quiz Questions (Multiple Choice)

1. What does Nissaggiya Pācittiya 30 prohibit?
 - a. Retaining wool beyond six years
 - b. Using wool for personal items without Sangha approval
 - c. Donating wool to lay supporters
 - d. Storing wool for future use
 2. What must a monk do if they use wool for unapproved purposes?
 - a. Confess and forfeit the item to the Sangha
 - b. Keep the item for emergencies
 - c. Return the wool to its donor
 - d. Use the item with Sangha approval retroactively
-

Role-Playing Scenarios for Group Discussion

1. A monk uses wool to make a personal item without consulting the Sangha. Discuss how they should rectify the situation.
 2. Simulate a conversation explaining to lay supporters the guidelines for donating wool and its appropriate uses.
 3. Role-play a Sangha meeting addressing a case of unapproved wool usage and deciding on the corrective actions.
-

Reflective Essays (5 Prompts)

1. "The Role of Simplicity and Ethical Discipline in Managing Monastic Resources"
 2. "Non-Attachment as a Path to Spiritual Growth in Buddhist Monastic Life"
 3. "Forfeiture and Confession: Tools for Maintaining Integrity in the Sangha"
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Interactive Group Project Ideas (10 Concepts)

1. Create a poster illustrating the rules for approved use of monastic resources.
2. Develop a skit showing appropriate and inappropriate ways to manage wool donations.
3. Host a workshop on the spiritual benefits of simplicity and renunciation.
4. Design an infographic explaining the process of forfeiture for unapproved use of resources.
5. Organize a discussion on the relevance of this rule in modern monastic contexts.

Reference Books for Further Study

1. "The Path of Purification (Visuddhimagga)" by Buddhaghosa (ISBN: 978-9552400233)
2. "Buddhist Monastic Discipline" by Chatsumarn Kabilsingh (ISBN: 978-8121506822)
3. "The Vinaya Texts" (The Sacred Books of the East) by T.W. Rhys Davids (ISBN: 978-8120816068)
4. "The Theravada Vinaya: Its Structure and Content" by K.R. Norman (ISBN: 978-9552401995)
5. "Vinaya Discipline in Theravāda: A Guide for Laypeople" by Thích Thiện Châu (ISBN: 978-8120834598)
6. "Introduction to Buddhist Ethics" by Damien Keown (ISBN: 978-0192804570)
7. "The Book of Discipline, Vol. IV: Vinaya Pitaka" (ISBN: 978-8120812054)
8. "Buddhist Ethics: A Very Short Introduction" by Damien Keown (ISBN: 978-0192804570)
9. "Theravāda Buddhism: A Social History" by Richard Gombrich (ISBN: 978-0415365080)
10. "Buddhist Monastic Traditions" by Reginald Ray (ISBN: 978-8120809498)

Questionnaires By:

Teacher ID Number: [Insert ID]

Teacher Name: [Insert Name]

Year of Academic: [Insert Year]

Dear Respected Elders, Scholars, and Devotees,

I hope this message finds you in good health and the Dhamma. It is with humility and devotion that I write to share my aspiration to create a series of books on the **227 rules of the Pātimokkha**, which form the foundation of the Vinaya Pitaka. This effort is part of my lifelong journey as a monk to deepen my understanding of the Dhamma-Vinaya and to contribute to the preservation and dissemination of these sacred teachings.

The structure of this series will encompass the following chapters:

1. **The 4 Pārājikas**
2. **The 13 Saṃghādisesas**
3. **The 2 Aniyatas**
4. **The 30 Nissaggiyas**
5. **The 92 Pācittiyas**
6. **The 4 Pāṭidesanīyas**
7. **The 75 Sekhiyas**
8. **The 7 Adhikaraṇasamathas**

This work is a reflection of my experience as a young monk striving to understand and convey the profound teachings of the Vinaya. I recognize that this undertaking is both vast and intricate, and as I journey through it, I am aware of my limitations. Despite my sincerest efforts to ensure accuracy and clarity, there may be instances where errors or misunderstandings occur.

To make this work widely accessible, I intend to distribute it globally through **Amazon** and **Academia.edu**. Furthermore, I will donate this book to **Dhamma websites** and other platforms to ensure it reaches practitioners, monks, novices, and laypeople who wish to learn about the Vinaya.

With deep respect and humility, I kindly request your guidance and corrections should you identify any inaccuracies in my work. Your wisdom and feedback are invaluable to me, and I consider them essential for refining this project so that it may serve as a reliable resource for monks, novices, and lay practitioners alike.

Writing this series has been one of the most challenging yet fulfilling endeavors of my life. It has strengthened my commitment to the Dhamma and my resolve to uphold the monastic precepts. I hope that this work, though imperfect, will inspire others to study and practice the Vinaya with the same earnestness.

May this effort bring merit to all sentient beings and contribute to the propagation of the Buddha's teachings. I remain deeply grateful for your understanding, support, and corrections as I undertake this humble task.

With respectful devotion,

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

Yours in the Dhamma,

Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India

Sādhū, Sādhū, Sādhū.

Thank You Note

To my esteemed teacher, Venerable Indaka, Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum, Myanmar,

With deep respect and gratitude, I offer this humble note of appreciation for your guidance and support. This book is dedicated to you as a small token of my respect and gratitude for the knowledge and insight you have shared with me. During my time in India, your discussions and lectures provided me with invaluable wisdom and direction, helping me grow both intellectually and spiritually.

Your dedication to preserving the Buddha's teachings and your work with the Hswagata Buddha Tooth Relics Preservation Museum have been a true inspiration. The depth of your knowledge and the compassion with which you share it are qualities that I deeply admire and strive to emulate in my own life.

Thank you, Venerable Indaka, for your generosity of spirit and for the profound impact you have had on my journey. This book is offered in honor of your guidance, as a reflection of the respect and appreciation I hold for you.

With deep gratitude and reverence,

Sao Dhammasami

Teaching with Compassion

27th Oct 2024

8:00 AM , Buddha Gaya, Gaya Biha , India .

Final Reflection: The Path to Nibbāna

As I bring this work, *Monastic Dhamma Vinaya Curriculum for Monks*, to completion, I find myself contemplating a profound question: *Will the act of writing this book lead me to Nibbāna?*

The path to Nibbāna, as taught by the Blessed One, is one of purification, discipline, and wisdom. Writing this book has been an act of devotion, a labor of love rooted in compassion for those who seek to understand the Dhamma and Vinaya. But the words in these pages are but a guide. True liberation lies not in the written word but in the practice of what is taught.

If this book serves as a light to illuminate the noble path for others, encouraging them to walk the way of mindfulness, virtue, and wisdom, then it becomes a part of my own journey toward Nibbāna. For each moment spent in the service of the Dhamma is a step away from ignorance and closer to the cessation of suffering.

This work is a testament to the aspiration that all beings may find freedom from the cycle of birth and death. It is my humble offering to the Saṅgha, to the seekers, and to the world. Whatever merit arises from this endeavor, I dedicate it to the attainment of Nibbāna for myself and all sentient beings.

May the teachings contained here inspire purity, peace, and practice. May they sow seeds of wisdom and compassion in the hearts of those who read them. And may all beings realize the ultimate truth, the unconditioned peace of Nibbāna.

May all beings be free from suffering.
May all beings realize the peace of Nibbāna.

Teaching with Compassion,
Bhikkhu Indasoma Siridantamahaapalaka
27th October 2024, 8:00 AM
Buddha Gaya, Gaya Bihā, India

Sādhū, Sādhū, Sādhū.

Acknowledgements Section for the Book:

I would like to express my profound gratitude to those who made significant contributions to the creation and realization of this book:

1. Venerable Ashin Indaka – Co-Founder of the Hswagata Buddha Tooth Relics Preservation Museum in Myanmar and a cherished teacher to the author. His Dhamma delivery and profound support during our shared moments in India have been a lasting inspiration.
2. Wat Tai Khuva Boonchum Buddha Gaya Abbot – Venerable Ashin Indaka, for his invaluable assistance and care, especially during my heart attack in India. Your compassion exemplifies true monastic kindness.
3. Mr. Amit Singh – For his unwavering assistance in our daily food preparation throughout our time in India. Your dedication and service are deeply appreciated.
4. Mr. Hein Tayza – For consistently supporting and assisting both Ashin Indaka and me during our time in India. Your help was a constant source of comfort and ease.
5. Dona Benefactors and Supporters – Special thanks to My Mother and all family members and again U Win Thura Shane and Daw Lin Zar Chi from Singapore for their generous support, as well as to Nun Daw Sudassana and Daw Surocana for their unwavering contributions. I also extend my gratitude to Daw Khin Kyi Phyu @ Ma Kauk from Thailand and Daw Cho Cho Oo from Japan for her invaluable help.

This book stands as a testament to the shared efforts, kindness, and support of those who joined us on our path, contributing not only to our wellbeing but to the cultivation and dissemination of the Dhamma.



Guiding Lights on the Path of Monastic Life

Guiding Lights on the Path of Monastic Life illuminates Theravada Buddhism's monastic practices. This guide, by experienced monastics and scholars, explores the Ten Precepts and 75 Sekhiya Rules, fostering ethical living, mindfulness, and spiritual growth. From foundational tenets to deeper practices, it offers practical guidance and reflection for novices and experienced practitioners seeking inner peace and liberation.

Sao Dhammasami @ Bhikkhu Indasoma Siridantamahapalaka
The Author